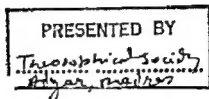


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## PUBLISHERS' NOTE

THE *Vivekacūdamani* or *Crest-Jewel of Wisdom* forms one of the important original works of Śrī Śaṅkarācārya on Vedānta. Here he deals with the subject in a direct incisive way, different from the dialectic method which he had to adopt in writing his more famous Bhāṣyas or Commentaries.

This work was translated in the early days of the Theosophical Society by Mohini M. Chatterji, a theosophical worker who was deputed to help the then slender band of Theosophists in the West with some of the Eastern Teachings. The English translation appeared in Vols. VII (1885-86) and IX (1887-88) of *The Theosophist*.

THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR

# CREST-JEWEL OF WISDOM

विवेकचूडामणिः

(VIVEKA CŪDĀMANI)

सर्ववेदान्तसिद्धान्तगोचर तमगोचरम् ।

गोविन्द परमानन्द सद्गुरु प्रणतोऽस्म्यहम् ॥ १ ॥

I prostrate myself before the true teacher—  
before him who is revealed by the conclusions  
of all systems of Vedāntic philosophy, but  
is himself unknown, Govinda the supreme  
bliss

1

जन्तूनां नरजन्म दुर्लभमतः पुस्तव ततो विप्रता

तस्माद् वैदिकधर्ममार्गपरतां विद्वत्त्वमस्मात् परम् ।

आमानात्मविवेचनं स्वनुमदा ब्रह्मात्मना सस्थिति-

मुक्तिर्नोऽशतकोटिजन्ममु कृतं पुण्यैर्विना लभ्यते ॥ २ ॥

Among sentient creatures birth as a man is  
difficult of attainment, among human beings

manhood, among men to be a Brāhmana, among Brāhmanas desire to follow the path of Vedic Dharma, and among those, learning But the spiritual knowledge which discriminates between spirit and non-spirit, the practical realization of the merging of oneself in Brahmatman and final emancipation from the bonds of matter are unattainable except by the good Karma of hundreds of crores of incarnations 2

दुर्लभ त्रयमेवैतद् देवानुपरहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसन्निधय ॥ ३ ॥

These three, so difficult of attainment, are acquired only by the kindness of the (Devas) Gods,<sup>1</sup> humanity, desire for emancipation, and the guidance of (spiritually) Great Men 3

*Note* The fulfilment of the purpose of life can only be achieved by humanity working in co operation with the Deva Kingdom on one side who help the Evolution of Form and the Rsis on the other, who help in the unfolding of Consciousness and with 'Mumuksutva' which is translated here as 'desire for emancipation from the wheel of births and deaths' A Master of the Wisdom has translated this word as 'love' It is less a *desire* and more the *will* to be one with God *not* to

<sup>1</sup> Favour of the Gods (Devas) is the previous Karma of an individual

escape from weariness and suffering but because of deep 'love' for Him one may act with Him—*vide* pages 52-66, *At the Feet of the Master* (Standard Edition)

लब्ध्वा कश्चिन्नरजन्म दुर्लभं

तत्रापि पुस्त्य श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्त्यै न यतेत मूढवी

स ह्यात्महा स्व विनिहन्यसद्महात् ॥ ४ ॥

One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the scriptures, through delusions does not labour for emancipation, is a suicide destroying himself in trying to attain illusive objects 4

इत को न्यस्ति मूढात्मा यस्तु स्वार्थे प्रयायति ।

दुर्लभ मानुष देह प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects? 5

वदन्तु शास्त्राणि यजन्तु देवान् कुर्वन्तु कर्माणि मजन्तु देवता ।

आमेक्यरोधेन विनापि मुक्तिर्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

He may study the scriptures, propitiate the gods (by sacrifices), perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas except by the knowledge of union with the spirit 6

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।  
ब्रवीति कर्मणो मुक्तेऽहेतुत्व स्फुटं यत् ॥ ७ ॥

The immortality attained through the acquisition of any objective condition (such as that of a god) is liable to end, as it is distinctly stated in the scriptures (*śruti*) that Karma is never the cause of emancipation 7

अतो विमुक्त्यै प्रयतेत विद्वान् सन्यस्तबाह्यार्थसुखस्पृहं सन् ।  
सन्तं महान्तं समुपेत्य देशिकं तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

Therefore the wise man strives for his salvation, having renounced his desire for the enjoyment of external objects, and betakes himself to a true and great teacher and accepts his teaching with an unshaken soul 8

उद्धरेदात्मनात्मानं मग्नं ससारवारिधौ ।  
योगाख्यदत्तमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

And by the practice of right discrimination attained by the path of Yoga he rescues the soul—the soul drowned in the sea of conditioned existence. 9

संन्यस्य सर्वकर्माणि भववन्धविमुक्तये ।

यत्प्रतापं पण्डितैर्धैरैरात्मन्यास उपस्थितैः ॥ १० ॥

After giving up all Karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavour to gain a knowledge of their own *ātman*. 10

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of Karma. 11

सम्यग्विचारतः सिद्धा रज्जुनस्त्वावधारणा ।

भ्रान्तोदितनहासर्पमयदुःखविनाशिनो ॥ १२ ॥

A perception of the fact that the object seen is a rope will remove the fear and sorrow

which result from the illusive idea that it is a  
serpent 12.

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः ।  
न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३ ॥

The knowledge of an object is only gained  
by perception, by investigation, or by instruc-  
tion, but not by bathing or giving of alms, or  
by a hundred retentions of the breath 13

अधिकारिणमाशस्ते फलसिद्धिर्विशेषतः ।  
उपाया देशकालाद्या सन्यस्मिन् सहकारिण ॥ १४ ॥

The attainment of the object principally  
depends upon the qualification of him who  
desires to attain, all artifices and the contin-  
gencies arising from circumstances of time and  
space are merely accessories 14

अतो विचार कर्तव्या जिज्ञासारात्मवस्तुनः ।  
समासाद्य दयामिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

Therefore he who desires to know the nature  
of his own *atman*, after having reached a *guru*  
who has got *brahmayana* and is of a kindly  
disposition, should proceed with his investi-  
gation 15



मेधावी पुरुषो विद्वानूहापोहविचक्षण ।

अधिकार्यात्मविद्यायामुक्तदृक्षणलक्षित ॥ १६ ॥

One who has a strong intellect, who is a learned man and who has powers of comprehension, is a man qualified for such an investigation 16

विवेकिनो विरक्तस्य शमादिगुणशालिन ।

सुमुखोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

He, only, is considered worthy to enquire into Spirit who is without attachment, without desire, having *sama* and the other qualifications and who is desirous of obtaining emancipation 17

साधनान्यत्र चत्वारि कथितानि मनीषिभि ।

येषु सत्स्वेव सन्निष्टा यदभावे न सिध्यति ॥ १८ ॥

For this purpose there exist four kinds of preparatory training, so say the wise, with them the attempt will be successful, without them unsuccessful 18

आदौ नित्यानिन्यवस्तुविवेक परिगम्यते ।

इहामुत्रकल्मषोगविरागस्तदनन्तम् ॥ १९ ॥

The first is reckoned to be the discrimination of the eternal and the transitory; then follows renunciation of the desire to enjoy the fruits of action here and hereafter. 19

शमादिषट्कसंपत्तिर्मुमुक्षुत्वमिति स्फुटम् ।

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ॥ २० ॥

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ।

तद्वैराग्य जिहासा या दर्शनश्रवणादिभिः ॥ २१ ॥

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ।

विरज्य विषयव्राताद् दोषदृष्ट्या मुहुर्मुहुः ॥ २२ ॥

Thirdly, the six possessions beginning with *śama*; and fourthly, aspiration for emancipation.<sup>1</sup> Brahman is true, the transitory world is a delusion; such is the form of the final conclusion which is said to be the discrimination between the transitory and the eternal. Renunciation of desire consists in giving up the pleasures of sight, hearing, etc.] Also in giving up all pleasures derivable from all transitory objects of enjoyment from the physical body up to Brahmā, the creator, after

<sup>1</sup> See note under verse 3

repeatedly pondering over their defects and shortcomings 20 22

स्वलक्ष्ये नियतावस्था मनस शम उच्यते ।  
 विषयेभ्य परावर्त्य स्थापन स्वस्वगोलके ॥ २३ ॥  
 उभयेयामिन्द्रियाणां स दम परिकीर्तित ।  
 बाह्यानालम्बन वृत्तेरेवोपरतिरुत्तमा ॥ २४ ॥

The undisturbed concentration of mind upon the object of perception is called *sama*. *Dama* is said to be the confinement to their own proper sphere of organs of action and of sensual perceptions, after having turned them back from objects of sense. A condition not related to or depending on the external world is true *uparati* 23, 24

सहन सर्वदुःखानामप्रतीकारपूर्वकम् ।  
 चिन्तात्रिजापरहित सा तितिक्षा निगद्यते ॥ २५ ॥

The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be *titiksa* 25

शास्त्रस्य गुरुवाक्यस्य सत्यमुदयान्तराणम् ।  
 सा श्रद्धा कृतिता सद्विषया वस्तूपलम्ब्यते ॥ २६ ॥

Fixed meditation upon the teachings of *sastra* and *guru* with a belief in the same by means of which the object of thought is realized, is described as *sraddha* 26

सर्वदा स्थापन बुद्धे बुद्धे ब्रह्मणि सर्वदा ।  
तत् समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २७ ॥

Constant fixing of the mind on the pure Spirit is called *samadhana*. But not amusing the mind by delusive worldly objects 27

अहकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।  
स्वस्वरूपावरोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २८ ॥

*Mumuksutva*<sup>1</sup> is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance 28

मन्दमध्यमरूपापि वैराग्येण शमादिना ।  
प्रसादेन गुरोः सेव्य प्रवृद्धा स्यूते फलम् ॥ २९ ॥

Even should the qualifications enumerated be possessed in a low or moderate degree, still

<sup>1</sup> Vide note under verse 3. The same Master of the Wisdom has given a very simple and beautiful explanation of *Siddhanta Catushtaya* the fourfold qualifications in *At the Feet of the Master*

these qualifications will be strengthened and improved by absence of desire, by *sama* and the other qualities and the kindness of the teacher, and will bear fruit 29

वैराग्य च मुमुक्षुत्व तौत्र यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्त स्यु फलवन्त शमादय ॥ ३० ॥

In one in whom absence of desire and aspiration for emancipation are prominent, *sama* and the other qualifications will be productive of great results 30

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयो ।

मरौ सलिलवत् तत्र शमादेर्मासमाश्रया ॥ ३१ ॥

When absence of desire and aspiration for emancipation are feeble, there will be but indications of *sama* and the other qualifications, as of water in a mirage 31

मोक्षकारणसामग्र्या भक्तिरेव गरीयसी ।

स्वस्वरूपानुभवात् भक्तिरित्यभिधीयते ॥ ३२ ॥

Among the instruments of emancipation the supreme is devotion. Meditation upon the true form of the real Self is said to be devotion 32

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे ऋगु ।

उक्तसाधनसंपन्नस्तत्त्वज्ञिज्ञासुरात्मन ॥ ३३ ॥

Some say devotion is meditation on the nature of one's *atman*. He who possesses all these qualifications is one who is fit to know the true nature of *atman* 33

उपसीदेद् गुरुं प्राञ्जं यस्माद् बन्धविमोक्षणम् ।

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तम ॥ ३४ ॥

Such a person must approach the *guru* through whom freedom from bondage is attainable, one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of Brahman 34

ब्रह्मण्युपरतं शान्तो निरिन्धन इवानलः ।

अहेतुकदयासिन्धुर्बन्धुरानमता सताम् ॥ ३५ ॥

One who has attained rest in spirit, like the flame which has obtained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help 35

तमाराध्य गुरुं भक्त्या प्रहृष्टप्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३६ ॥

Having obtained the guidance of such a preceptor through devotion, respectful demeanour and service,<sup>1</sup> the object of one's inquiry is to be addressed to him when he is not otherwise engaged. 36

स्वामिन् नमस्ते नतलोकवन्द्यो कारुण्यसिन्धो पतितं भवाब्धौ ।

मानुद्धात्मीयकटाक्षदृष्ट्या ऋज्व्यासिकारुण्यसुधामिदृष्ट्या ॥ ३७ ॥

"Salutation to thee, O Lord, full of compassion, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by thy never failing glance which rains the ambrosia of sincerity and mercy. 37

दुर्बारसंसारदयाम्निस्तं दोषूयमानं दृग्दृष्टवार्तिः ।

भीतं प्रपन्नं परिपाहि मृत्योः शरण्यमन्यचदहं न जाने ॥ ३८ ॥

"Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and

<sup>1</sup> See Bhagavad-gītā, IV, 34

buffeted by the blasts of misfortune, since no other refuge do I know. 38

शान्ता महान्तो निवसन्ति सन्तो वसन्तवष्टोकहितं चरन्तः ।  
तीर्णाः स्वयं भीमवार्णव ज्ञानहेतुनान्यानपि तारयन्तः ॥३९॥

“The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives. 39

अयं स्वभावः स्वत एव यत् परश्रमापनोदप्रवर्णं महात्मनाम् ।  
मुष्माशुरेष स्वयमर्ककर्मदाप्रमामिततामवति क्षितिं किल ॥ ४० ॥

“This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun. 40

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतिषुते-  
र्युग्मद्वाकलशोज्ज्वलैः श्रुतिमुखैर्वाक्यामृतैः सेचय ।  
संतप्तं भयतापदावदहनज्वालाभिरेनं प्रभो  
धन्यास्ते भवदीक्षणशृणुगतेः पात्रीकृताः स्वीकृताः ॥ ४१ ॥



“ O Lord, sprinkle me, heated as I am by the forest fire of birth and re-birth, gratify the ear with ambrosial words as they flow from the vessel of thy voice mingled with the essence of thy experience, of the pleasure afforded by *brahmajñāna*, sacred and cooling Happy are they who come into thy sight, even for a moment, for (they become) fit recipients and are accepted (as pupils) 41

कथं तरेयं भवमिन्धुमेसं का वा गतिर्मे कतमोऽस्त्युपाय ।  
जाने न किञ्चित् कृपयाव मा प्रभो समारदु खक्षतिमातनुन्व ॥४२॥

“ How shall I cross this ocean of birth and re-birth? What is my destiny, what means exist, O Lord, I know not O Lord, kindly protect me, lighten the sorrows arising from birth and re-birth ” 42

सर्पा वदन्ते शरणागतं स्व ससारदावानलं तापन्तम् ।  
निरीक्ष्य कारणमरसाद्रेष्टया दद्यादमीति सहसा महात्मा ॥ ४३ ॥

The great soul, beholding with eyes moistened with mercy the refuge-seeker who, heated by the forest fire of birth and re-birth, calls upon him thus, instantly bids him fear not 43

विद्वान् स तस्मा उपसत्तिभीयुषे मुमुक्षवे साधु यथोत्तकारिणे ।  
प्रशान्तचित्ताय शमान्विताय तत्त्वोपदेश कृपयैव कुर्यात् ॥ ४४ ॥

That wise one mercifully instructs in truth  
the pupil who comes to him desirous of eman-  
cipation, and practising the right means for  
its attainment, tranquil minded and possessed  
of *sama* 44

श्रीगुरुत्वाच्च ।

मा भैष्ट विद्वन्तव नास्त्यपाय ससारसिन्धोस्तरणेऽस्त्युपाय ।  
येनैव याता यतयोऽस्य पार तमेव मार्गं तव निर्दिशामि ॥ ४५ ॥

The Master said

Fear not, wise man, there is no danger for  
thee, there exists a means for crossing the  
ocean of birth and re-birth—that by which  
Yogis have crossed I shall point it out to  
thee 45

अस्त्युपायो महान् कथित् ससारमयनाशन ।

तेन तीर्त्वा भवाम्मोर्धि परमानन्दमाप्स्यसि ॥ ४६ ॥

There is an effectual means for the destruc-  
tion of birth and re-birth by which, crossing  
the ocean of changing life, thou wilt attain to  
supreme bliss 46

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४७ ॥

By a proper comprehension of the purport of the Vedānta is produced the excellent knowledge; by that the great misery of birth and re-birth is terminated. 47

श्रद्धाभक्तिध्यानयोगान् मुमुक्षोर्मुक्तेहेतून् वक्ति साक्षाच्छ्रुतेर्गाः ।

यो वा एतेष्वेव तिष्ठत्यमुष्य मोक्षोऽविद्याकल्पिताद् देहबन्धात् ॥

It is directly pointed out by the sayings of the Scriptures that *śraddhā*, *bhakti*, *dhyaṇa* and *Yoga*, are the causes which bring about emancipation. Whoever abides by these, attains emancipation from the bondage of incarnated existence. 48

अज्ञानयोगात् परमात्मनस्तत्त्व ज्ञानात्मबन्धस्तत् एव संवृतिः ।

तयोर्विवेकोदितबोधवद्विरज्ञानकार्यं प्रदहेत् समूलम् ॥ ४९ ॥

By reason of ignorance a connection between you who are *Paramātmān* and that which is not *ātman* is brought about and hence this wheel of embodied existence. By the fire of wisdom arising from this discrimination the growth of ignorance is burnt up to its very roots 49

शिष्य उवाच ।

कृपया श्रूयता स्वामिन् प्रश्नोऽयं क्रियते मया ।

तदुत्तरमहं श्रुत्वा कृतार्थं स्या भवन्मुखात् ॥ ५० ॥

The Disciple said

“ O Lord, in mercy hear ! I am proposing a question, and when I have heard the answer from your own mouth, I shall have accomplished my end

50

को नाम बन्ध कथमेव आगत

कथं प्रतिष्ठास्य कथं विमोक्ष ।

कोऽसाधनात्मा परमं क आत्मा

तयोर्विवेकं कथमेतदुच्यताम् ॥ ५१ ॥

“ What is bondage ? Whence is its origin ? How is it maintained ? How is it removed ? What is non spirit ? What is the supreme spirit ? How can one discriminate between them ? ”

51

श्रीगुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावित ते कुलं त्वया ।

यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५२ ॥

The Master said :

Thou art happy, thou hast obtained thy end, by thee thy family has been sanctified, in as much as thou wishest to become Brahman by getting rid of the bondage of *avidyā*. 52

श्रणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५३ ॥

Sons and others are capable of discharging a father's debts; but no one except oneself can remove (his own) bondage. 53

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५४ ॥

Others can remove the pain (caused by the weight of) burdens placed on the head, but the pain (that arises) from hunger and the like cannot be removed except by oneself. 54

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यमिद्विदं शास्य नान्यानुष्ठितकर्मणा ॥ ५५ ॥

The sick man is seen to recover by the aid of medicine and proper diet, but not by acts performed by others. 55

वस्तुस्वरूपं स्फुटबोधक्षुषा स्वेनैव वेद्यं न तु पण्डितेन ।

चन्द्रस्वरूपं निजचक्षुषैव ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५६ ॥

The nature of the one reality must be known by one's own clear spiritual perception and not through a Pandit (learned man), the form of the moon must be known through one's own eye, how can it be known through (the medium of) others? 56

अनिराक्तमकर्मादिपाडाबन्धं विमोचिषुम् ।

क शस्त्रुयाद् विनात्मानं कल्पकादिशतैरपि ॥ ५७ ॥

Who but oneself (*atman*) is capable of removing the bondage of *avidya*, *kama* and *Karma* (ignorance, passion and action) even in a thousand million of *Kalpas*?<sup>1</sup> 57

न योगेन न साख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षं सिध्यति नान्यथा ॥ ५८ ॥

Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self, neither by Yoga (physical training), nor by *Sāṃkhya* (speculative philosophy) nor by the practice of religious ceremonies, nor by mere learning 58-

<sup>1</sup> One day of *Brahmā* i.e. one period of cosmic activity

वीणाया रूपसौन्दर्यं तन्त्रीयादनसौष्ठवम् ।  
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५९ ॥

The form and beauty of the lute (*vīnā*) and skill in sounding its strings are for the entertainment of the people and not for the establishment of an empire (in the hearts of subjects through the good government of the king).<sup>1</sup> 59

यागवैवरी शब्दक्षरी शास्त्रत्याख्यानकौशलम् ।  
वेदुष्यं विदुषां तद्वद् मुक्तये न तु मुक्तये ॥ ६० ॥

Good pronunciation, command of language, exegetical skill and learning, are for the delectation of the learned and not for (obtaining) liberation. 60

अज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।  
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ६१ ॥

If the supreme truth remains unknown, the study of the scriptures is fruitless; even if the

<sup>1</sup> To understand the purport of this *śloka* it must be remembered that the etymological derivation of the Sanskrit word for lute (*vīnā*) is from the root *vij* to please. The lute was the man who pleased his subjects most. A comparison of this derivation with that of the word "king" from *know*, to know, will bring out a striking difference between the old Aryan and the Teutonic minds.

supreme truth is known the study of the scriptures is useless (the study of the letter alone is useless, the spirit must be sought out by intuition) 61

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञात् तत्त्वमात्मनः ॥ ६२ ॥

In a labyrinth of words the mind is lost like a man in a thick forest, therefore with great efforts must be learned the truth about oneself from him who knows the truth 62

अज्ञानमर्पदष्टस्य ब्रह्मज्ञानोपधं विना ।

किमु वेदेष्वपि शास्त्रेष्वपि किमु मन्त्रैः किमौषधैः ॥ ६३ ॥

Of what use are the Vedas to him who has been bitten by the snake of ignorance? (Of what use are) scriptures, incantations, or any medicine except the medicine of supreme knowledge? 63

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनापरोक्षानुभवं ब्रह्मज्ञानं मुच्यते ॥ ६४ ॥

Disease is never cured by (pronouncing) the name of medicine without taking it, liberation



is not achieved by the (pronunciation of the)  
word Brahman without direct perception 64

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मन ।  
वाद्वाशदै कृता मुक्तिरुक्तिमात्रफलेर्नृणाम् ॥ ६५ ॥

Without dissolving the world of objects,  
without knowing spiritual truth, where is  
eternal liberation from mere external words  
having no result beyond their mere utter  
ance? 65

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।  
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६६ ॥

Without the conquest of enemies, without  
command of the treasure of a vast country, by  
the mere words "I am a king," it is impossi-  
ble to become one 66

आप्तार्ति खनन तथोपरि शिलायुत्कर्षण स्वीकृति  
निक्षेप समपेक्षते नहि बहि शब्देस्तु निर्गच्छति ।  
तद्वद् ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते  
मायाकार्यतिराहित स्वममल तत्त्व न दुर्युक्तिभि ॥ ६७ ॥

Hidden treasure does not come out at  
(utterance of) the simple word "out", but  
there must be trustworthy information, digging

and removal of stones, similarly the pure truth, itself transcending the operation of *mayā* (*mayā* here meaning the force of evolution) is not obtained without the instruction of the knowers of the supreme, together with reflection, meditation, and so forth, and not by illogical inferences 67

तस्मात् सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नं कर्तव्यं रोगादाविव पण्डिते ॥ ६८ ॥

Therefore wise men should endeavour by (using) all efforts to free themselves from the bondage of conditioned existence just as (all efforts are made) for the cure of diseases 68

यस्त्वयाद्य कृतं प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ ६९ ॥

The excellent question now proposed by thee should be asked by those desirous of liberation, like a sage aphorism it is in agreement with the scriptures, it is brief and full of deep import 69

शृणुन्वावहितो विद्वन् यन्मया समुदीर्यते ।

तदेतच्छ्रवणात् सत्यं भवबन्धाद् विमोक्षयते ॥ ७० ॥

Listen attentively, O wise man, to my answer, for by listening thou shalt truly be freed from the bondage of conditioned existence.

70

मोक्षस्य हेतुः प्रथमो निगद्यते  
वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितिक्षा

न्यासः प्रसक्ताखिलकर्मणां मृशम् ॥ ७१ ॥

The chief cause of liberation is said to be complete detachment of the mind from transitory objects; after that (the acquirement of) *śama*, *dama*, *tīkṣā*, and a thorough renunciation of all Karma (religious and other acts of the attainment of any object of personal desire).

71

ततः श्रुतिस्तन्मननं सतस्त्वध्यानं चिरं नित्यनिरन्तरं मुनेः ।

ततोऽविकल्पं परमेस्य विद्वानिहैव निर्वाणसुखं समृच्छति ॥ ७२ ॥

Then the wise student (should devote himself) daily without intermission to the study of the scriptures, to reflection and meditation on the truths therein contained; then (finally) having got rid of ignorance the wise man

enjoys the bliss of Nirvāṇa even while on this earth 72

यद् बोद्धव्यं तवेदानीमात्मानात्मविदेचनम् ।

तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७३ ॥

The discrimination between spirit and non-spirit which it is now necessary for thee to understand is being related by me, listen carefully and realize it in thyself 73

मज्जास्थिमेदं पलरक्तचर्मत्वगाह्वयैर्घातुमिरेमिरन्वितम् ।

पादोरुवक्षोमुजपृष्ठमस्तकैरङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७४ ॥

बह्वममेति प्रथितं शरीरं माहास्पदं स्थूलमितीर्यते बुधैः ।

नमोनमस्वद्दहनाम्बुभूमयः सूक्ष्माणि भूतानि भवन्ति तानि ॥ ७५ ॥

The wise call this the gross body which is the combination of marrow, bone, fat, flesh, blood, chyle and semen and is made up of feet, breast, arms, back, head, limbs, and organs. It is the cause giving rise to ignorance and the delusion "I" and "my". The subtle elements are *akasa*, air, fire, water and earth (the higher principles of these elements are to be understood here) 74, 75

परस्पराशीर्मिलितानि भूत्वा स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति शब्दादयः पञ्च मुखाय मोक्तु ॥

By mixture with one another they become the gross elements and causes of the gross body. Their functions are the production of the five senses and these are intended for the experience of their possessor 76

य एषु मूढा विषयेषु बद्धा रागोऽपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यथ ऊर्ध्वमुच्चैः स्वकर्मदूतेन जवेन नीताः ॥७७॥

Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own Karma, to heaven (*svarga*), earth and hell (*naraka*) 77

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमायुः स्वगुणेन बद्धा ।

कुरुकमातङ्गपतङ्गमीनभृङ्गा नर पञ्चभिरञ्चित किम् ॥ ७८ ॥

Severally bound by the qualities of the five (senses) sound and the rest, five (creatures) meet with their death, namely the deer, elephant, moth, fish and black bee, <sup>1</sup> what then of man bound by all (the senses) jointly? 78

<sup>1</sup> i.e., that music exercises a powerful fascinating effect on the human mind, which is used to take

दोषेण तीव्रो विषय कृष्णसर्पविषादपि ।

विष निहन्ति भोक्तार दृष्टार चश्रुष्ठाप्ययम् ॥ ७९ ॥

In point of virulence sensuous objects are more fatal than the poison of the black snake (*Naja Tripudians*), poison only kills one who imbibes it, but sensuous objects can kill (spiritually) even by their mere outward appearance (literally by the mere sight of them) 79

विषयाशमहापाशाद्यो विमुक्त मुदुस्त्यजात् ।

स एव कल्पते मुक्त्यै नान्य षट्शास्त्रवेद्यपि ॥ ८० ॥

He who is free from the great bondage of desires, so difficult to avoid, is alone capable of liberation, not another, even though versed in the six systems of philosophy 80

आपातवैराग्यवतो मुमुक्षून् मवाब्धिपार प्रतिपातुमुद्यतान् ।

आशाग्रहो मज्जयतेऽन्तराले निगृह्य फण्ठे विनिवर्त्य वेगात् ॥ ८१ ॥

Those only sentimentally desirous of liberation and only apparently free from passion, seeking to cross the ocean of conditioned existence, are seized by the shark of desire,

forehead against the pine tree Sanskrit writers frequently mention this circumstance The moth fish and bee are respectively attracted by sight taste and smell

being caught by the neck, forcibly dragged into the middle and drowned. 81

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।

स गच्छति भवाम्मोघेः पारं प्रत्यूहवर्जितः ॥ ८२ ॥

He only who slays the shark of desire with the sword of supreme dispassion, reaches without obstacles the other side of the ocean of conditioned existence. 82

विषमविषयमार्गेर्गच्छतोऽनच्छुद्धेः

प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितमुजनगुरुकन्या गच्छतः स्वस्य युक्त्या

प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८३ ॥

The mind of him who treads the rugged path of sensuous objects becomes turbid, death awaits him at every step like a man who goes out on the first day of the month (according to the saying of the astrologers);<sup>1</sup> but whoever treads the right path under the instruction of a *guru* or a good man who looks after his spiritual welfare, will obtain by his own

<sup>1</sup> There is here a play on the word *prathama*, which means both "the first step" and "the first day".

intuition the accomplishment of his object,  
know this to be truth 83

मोक्षस्य काङ्क्षा यदि वै तवास्ति यजातिदूरादिषयान् विष यथा ।  
पीयूषयत् सोपदयाक्षमाजवप्रशान्तिदान्तीर्मज नित्यमादरात् ॥

If the desire for liberation exists in thee,  
sensuous objects must be left at a great dis-  
tance as if they were poison, thou must  
constantly and fervently seek contentment as  
if it were ambrosia, also kindness, forgiveness,  
sincerity, tranquillity and self control 84

अनुश्रण यत् परिहृत्य कृत्यमनाद्यविद्याकृतबन्धमोक्षणम् ।  
देह परार्थोऽयममुष्य पोषणे य सज्जते स स्वमनेन हन्ति ॥८५॥

Whoever attends only to the feeding of his  
own body, doing no good to others and con-  
stantly avoids his own duty and not seeking  
liberation from the bondage caused by ignor-  
ance, kills himself 85

शरारपोषणार्थी सन् य आत्मान दिदृक्षति ।  
ग्राह दारुधिया धृत्वा नदीं तर्तुं स गच्छति ॥ ८६ ॥

He who lives only to nourish his own body,  
is like one who crosses a river on an alligator  
thinking it to be a log of wood 86



मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८७ ॥

For one desirous of liberation, desires pertaining to the body, etc lead to the great death, he who is free from such desires is alone fit to gain liberation 87

मोह जहि महामृत्यु दहदारमुतादिषु ।

य जित्वा मुनया यन्ति तद्विष्णो परम पदम् ॥ ८८ ॥

Conquer the great death—desire for the (sake of) the body, wife, son, and so on Having conquered it the ascetics (*munis*) enter the supreme abode of Vishnu (i.e. attain union with the Logos who resides in the bosom of Parabrahman) 88

त्यङ्मासरुग्निग्नायुमेदोमजास्थिसकुलम् ।

पूर्णं मूत्रपुरीषाम्या स्थूलं निन्द्यमिदं वपु ॥ ८९ ॥

This gross body which we condemn is made up of skin, flesh, blood, nerves, fat, marrow and bones, and is filled with filth 89

पञ्चीकृतेभ्या भूतेभ्य स्थूलेभ्य पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं योगायतनमात्मन ।

अवस्था जागरस्तस्य स्थूलाथानुमनो यत ॥ ९० ॥

This gross body, produced out of the five gross elements themselves produced by the quintupling process, through previous Karma, is the vehicle of earthly enjoyments. In the waking state of that body gross objects are perceived 90

बाह्येन्द्रियैः स्थूलपदार्यसेवा स्रञ्चन्दनस्त्रयादिविचित्ररूपान् ।  
करोति जीवः स्त्रयमेतदात्मना तस्मात् प्रशस्तिर्बुधोऽस्य जागरे ॥

The ego embodied in this through the external organs enjoys gross objects such as the various forms of chaplets of flowers, sandal-wood, woman and so forth <sup>1</sup> Therefore it is conscious of the body in its waking state 91

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।  
विद्धि देहमिदं स्थूलं गृहवद् गृहमेधिनः ॥ ९२ ॥

Know that this gross body, on which depend all the external manifestations of the *purusa*,<sup>2</sup> is but like the house of the householder 92

<sup>1</sup> Typ cal of all sensuous objects.

<sup>2</sup> This word is not to be understood here as the absolute self but merely the embodied self. *Purusa* literally means the dweller in the city that is in the body. It is derived from *pasa* which means the city or body, and *as* a derivative of the verb *as* to dwell.

स्थूलस्य संभवजरामरणानि धर्माः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादिनियमा बहुधामयाः स्युः

पूजावमानबहुमानमुखा विशेषाः ॥ ९३ ॥

The products of the gross (body) are birth, decrepitude, and death. Its stages of development are childhood<sup>1</sup> and the rest. To the body, subject to diseases, belong the innumerable regulations concerning caste and condition,<sup>2</sup> as do also honour, disgrace, adulation and the like. 93

शुद्धीन्द्रियाणि श्रवण त्वगक्षि घ्राणं च जिह्वा विषयावबोधनात् ।

वाक्पाणिपादं गुदमप्युपस्थः कर्मेन्द्रियाणि प्रवणेन कर्मेसु ॥ ९४ ॥

Intellect, hearing, touch, sight, smell and taste (are called) senses by reason of their conveying perceptions of gross objects. Speech, hands, feet, etc. are called organs of action because through them acts are performed. 94

निगद्यतेऽन्तः कारणं मनोधीरहकृतिश्चित्तमिति स्ववृत्तिमि ।  
 मनस्तु सकल्पविकल्पनादिभिर्बुद्धिः पदार्थाध्यवसायधर्मतः ॥  
 अगमिमानादहमित्यहकृतिः स्वार्थानुसन्धानगुणेन चित्तम् ॥ ९६ ॥

The *manas*, *buddhi*, *ahamkṛt* and *citta*, with their functions, are called the internal instruments. *Manas* is (so called) by reason of (its) postulating and doubting, *buddhi* by reason of (its) property of (arriving at a) fixed judgment about objects, *ahamkṛt* arises from egoism, and *citta*, is so called on account of its property of concentrating the mind on one's own interest

95, 96

प्राणापानव्यानादानसमाना भवन्त्यसौ प्राण ।  
 स्वयमेव वृत्तिमेदाद् विज्ञप्तिमेदात् सुवर्णसलिलवत् ॥ ९७ ॥

Vitality (*prana*, the second principle), by the difference of its functions and modifications becomes like gold, water<sup>1</sup> and so on, *prana*, *apana*, *vyana*, *udana* and *samana*

97

वागादि पञ्च श्रवणादि पञ्च प्राणादि पञ्चाभ्युक्तानि पञ्च ।  
 बुद्ध्याश्रयविज्ञप्ति च कामकर्मणी पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९८ ॥

<sup>1</sup> As gold is transformed by modifications of form into bracelets, earrings, etc. and water by change of function, becomes steam or ice or modifies its form according to the vessel in which it is contained so vitality receives different forms in accordance with the different functions it assumes.

The five (faculties) beginning with speech, the five (organs) beginning with the ear, the five (vital airs) beginning with *prana*, the five (elements) beginning with *akasa*, *buddhi* (intellect) and the rest, *avidya* (ignorance) whence *kama* (desire) and Karma (action) constitute a body called *sukhma* (subtle) body 98

इदं शरीरं शृणु सूक्ष्मसंज्ञितं लिङ्गं त्वपञ्चीकृतमूतसमवन् ।  
सवासनं कर्मफलानुभावकं स्वाज्ञानतोऽन्नादिरूपाधिरात्मनः ॥९९॥

Listen ! This body produced from five subtle elements is called *sukhma* as also *linga* (characteristic) *sarira*, it is the field of desires, it experiences the consequences of Karma (prior experience), it (with the *karana sarira* added) being ignorant, has no beginning, and is the *upadhi* (vehicle) of *atman* 99

स्वप्नो मयत्यस्य विभक्त्यवस्था स्वमात्रशेषेण विभाति यत्र ।  
स्वप्ने तु बुद्धिः स्वयमेव जाम्बत्कालीननानाविषवासनाभिः ॥१००॥

The characteristic condition of this body is the dreamy state, this state is distinguished from the waking state by the peculiar manner in which its senses work, in the dreamy state mind itself revives the condition created by the desires of the waking state 100

कर्त्रादिभाव प्रतिपद्य राजते यत्र स्वय माति ह्यय परात्मा ।  
 धीनात्रकोपाधिरशेषसाक्षी न लिप्यते तत्कृतमर्मलेशै ।  
 यस्मादसङ्गस्तत एव कर्मभिर्न लिप्यते किञ्चिदुपाधिना कृतै ॥

This body having attained the condition of the actor manifests itself In it shines the absolute self (seventh principle) which has as its vehicle intellect (higher fifth principle) and which is unaffected by any Karma as if an independent witness Because it (seventh principle) is free from all union, it is unaffected by the action of any *upadhi*

101

सर्वव्यापृतिकरण लिङ्गमिद स्याद्विदात्मन पुष ।  
 वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०२ ॥

This *linga sarira* performs all actions as the instrument of *atman* just as the chisel and other tools (perform the actions) of the carpenter, for this reason the *atman* is free from all union

102

अन्धत्वमन्दत्वपटुत्वधर्मा सौगुण्यवैगुण्यवशाद्दि चक्षुष ।  
 बाधिर्यमूकत्वमुखास्तयैव श्रोत्रादिधर्मा न तु वेत्तुगत्मान् ॥ १०३ ॥

The properties of blindness, weakness and adaptability exist on account of the good or

bad condition of the eye; similarly deafness, dumbness and so on are properties of the ear and are not to be considered as belonging to the self. 103

उच्छ्वासनिःश्वासविजृम्भणञ्जुतप्रस्पन्दनाशुक्लनणादिकाः क्रियाः ।  
प्राणादिकर्माणि वदन्ति तज्ज्ञाः प्राणस्य घर्मावशनापिपासे ॥

In-breathing, out-breathing, yawning, sneezing and so forth are actions of *prāṇa* and the rest, say the wise men; the property of vitality is manifested in hunger and thirst. 104

अन्तःकरणमेतेषु चक्षुरादिषु वर्त्मणि ।  
बहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०५ ॥

The internal organ is in communication with the path of the eye and the rest, and by reason of the specializing (of the whole) the ego <sup>1</sup> (*ahamkāra*) is manifested. 105

... otherwise it  
... In reality the  
... self through the  
... which may be  
egotism (*ahamkāra*) by not  
described as "I am the seer". That this object is different from  
the egotism itself is clear from the fact that there exist other  
... nature strung together or connected by the

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।

सत्त्वादिगुणयोगेन चावस्थात्रयमनुते ॥ १०६ ॥

This ego which is the subject of enjoyment and experience is to be known as *ahamkāra*.<sup>1</sup> It attains three conditions by association with the qualities,<sup>2</sup> *sattra* and the rest. 106

विषयानामानुकूल्ये सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्वर्गः सदानन्दस्य नात्मनः ॥ १०७ ॥

By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *ātman* which is the eternal bliss 107

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।

स्वत एत हि सर्वेषामात्मा प्रियतमो यतः ॥ १०८ ॥

<sup>1</sup> It will be seen that hitherto only sensational consciousness of objects has been treated. But in every act of sensational consciousness is involved the consciousness of the self that experiences sensation, when I become conscious, say for instance of a book, there are two distinct branches into which that consciousness resolves itself. I am conscious of the book and I am conscious of the fact that I am conscious of the book. This latter branch of consciousness or reflection, consciousness of self-consciousness is egotism or *ahamkāra*.

<sup>2</sup> The qualities are *sattra* or pleasure and goodness, *rajas* pain and pasional activity, *tamas* indifference or dullness. In association with these qualities, forming the three classes into which objects are divided the egotism attains its three conditions. The excess of *sattra* produces super-human conditions, excess of *rajas* human and excess of *tamas* sub-human existence.



Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all. 108

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ।  
यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।  
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जायते ॥ १०९ ॥

Therefore the *ātman* is the eternal bliss, for it there is no pain. The bliss of the *ātman*, dissociated from all objects which is experienced in dreamless slumber, is during waking perceived by direct cognition,<sup>1</sup> by instruction and by inference. 109

अव्यक्तनाम्नी परमेशशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।  
कार्यानुमेया मुधियैव माया यया जगत् सर्वमिदं प्रसूयते ॥ ११० ॥

The supreme *māyā* out of which all this universe is born, which is *paramēśasakti* (the power of the supreme Lord) called *avyakta* (unmanifested) and which is the beginningless *avidyā* (ignorance) having the three *gunas* (qualities), is to be inferred through its effects by (our) intelligence. 110

<sup>1</sup> Which practical psychology or occultism gives.

सनाप्यसनाप्युभयात्मिका नो मिनाप्यमिनाप्युभयात्मिका नो ।  
 सान्नाप्यनन्ना द्युभयात्मिका नो महाद्रुतानिर्वचनीयरूपा ॥१११॥

This *maya* is neither noumenal nor phenomenal nor is it essentially both, it is neither differentiated nor is it undifferentiated nor is it essentially both, it is neither partied nor is it the unpartied nor is it essentially both, it is of the most wonderful and indescribable form 111

शुद्धाद्वयब्रह्मनिबोधनाभ्या सर्पन्नमो रज्जुविवेकतो यथा ।  
 रजस्तम सरवमिति प्रसिद्धा गुणास्तदीया प्रथितै स्वकार्यै ॥

Its effects can be destroyed by the realization of the non dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope The qualities of it are called *rajas*, *tamas* and *sattva* and these are known by their effects 112

विक्षेपशक्ती रजस क्रियात्मिका  
 मत् प्रवृत्ति प्रसृता पुराणी ।

रागादयोऽस्या प्रभवन्ति नित्य  
 दुःखादयो चे मनसो विकारा ॥ ११३ ॥

The power of *rajas* is extension (*viksepa*), which is the essence of action and from which the pre existing tendencies to action were produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it

113

काम क्रोधो लोभदम्माशसूयाहकारेर्ष्यामत्सरायास्तु घोरा ।  
धर्मा एते राजसा पुण्यवृत्तिर्यस्मादेषा तद्वज्रो बन्धहेतु ॥ ११४ ॥

Lust and anger, greed, arrogance, malice, aversion, personalty, jealousy and envy are the terrible properties of *rajas*, therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage

114

एषावृत्तिर्नाम तमोगुणस्य शक्तिर्यया वस्त्ववभासतेऽन्यथा ।  
सैषा निदानं पुरुषस्य ससृतेर्विक्षेपशक्ते प्रसरस्य हेतु ॥ ११५ ॥

The power of *tamas* is called *avrti* (enveloping) by the force of which one thing appears as another, it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*viksepa*)

115

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदम्  
 व्यालीढस्तमसा न वेत्ति बहुधा संयोजितोऽपि स्पुटम् ।  
 भ्रान्त्यारोपितमेव साधु कल्यत्यालम्बते तद्गुणात्  
 हन्तासौ प्रवृत्ता दुरन्ततमम शक्तिमहत्यावृत्ति ॥ ११६ ॥

Even though intelligent, learned, skilful, extremely keen-sighted in self examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*, but, on account of ignorance one considers as real that which arises out of error, and depends upon the properties of objects produced by error Alas! for him! great is the enveloping power of *tamas* and irrepres-  
 sible! 116

अभावेना वा विपरीतभावना सभावना विप्रतिपत्तिरस्या ।  
 समर्थयुक्त न विमुञ्चति ध्रुव विक्षेपशक्ति क्षपण्यजस्रम् ॥ ११७ ॥

Absence of right perception, contradictory thinking, thinking of possibilities, taking unsubstantial things for substance, belong to *rajas* One associated with *rajas* is perpetually carried away by its expansive power 117

अज्ञानमालास्यजडत्वनिद्राप्रमादमूढत्वमुखास्तमोगुणा ।  
 एते प्रयुक्तो न हि वेत्ति किञ्चिन्निद्रालुवत् स्तम्भदेव तिष्ठति ॥ ११८ ॥

Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas*. One possessed by these perceives nothing correctly but remains as if asleep or like a post

118

सत्त्व विशुद्ध जलवत् तथापि ताभ्या मिलित्वा सरणाय कल्पते ।  
यत्रात्मबिम्बः प्रतिबिम्बित सन् प्रकाशयत्यर्क इवाखिल जडम् ॥

Pure *sattva*, even though mixed with these two, in the same way as one kind of water mixes with another,<sup>1</sup> becomes the means of salvation, (for) the reflection of the absolute self (supreme spirit), received by *sattva*, sunlike manifests the universe of objects

119

मिश्रस्य सत्त्वस्य भवन्ति घर्मास्त्वमानिताया नियमा यमाद्याः ।  
श्रद्धा च भक्तिश्च मुमुक्षुता च देवी च सपत्तिरसन्नितृप्तिः ॥१२०॥

The properties of mixed *sattva*, are self-respect, self regulation, self-control and the rest, reverence, regard, desire for liberation, godlike attributes and abstinence from evil

120

विशुद्धसत्त्वस्य गुणा प्रमाद स्वात्मानुमूति परमा प्रशान्ति ।  
तृप्ति प्रदर्थ. परमात्मनिष्ठा यया सदानन्दरस समृच्छति ॥१२१॥

The properties of pure *saltoa* are purity, perception of the *ātman* within us, supreme tranquillity, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained. 121

अव्यक्तमेतत् त्रिगुणैर्नियुक्तं तत् कारणं नाम शरीरमात्मनः ।  
मुमुक्षिरेतस्य विभक्त्यवस्था प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२२ ॥

The unmanifested (*avyaktam*) indicated by these three qualities is the (cause of) *kāraṇa śarīra* (causal body) of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *buddhi* are latent. 122

सर्वप्रकारप्रमितिप्रशान्तिर्बीजात्मनावस्थितिरेव बुद्धेः ।  
मुमुक्षिरेतस्य किञ्च प्रतीतिः किञ्चिन्न वेद्म्यति जगत्प्रसिद्धेः ॥ १२३ ॥

Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge. 123

देहेन्द्रियप्राणमनोज्ञानादयः सर्वे विकारा विषयाः सुखादयः ।  
धोमादिभूतान्यगितं च विश्वमप्युक्त्यन्तमिदं ह्यनात्मा ॥ १२४ ॥

The body, organs, vitality, mind (*manas*), ego and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ākāśa* and other elements composing this endless universe, including the *avyaktam* (unmanifested), are the not-spirit. 124

माया मायाकार्यं सर्वं महदादि देहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मद्गतीविकाकल्पम् ॥ १२५ ॥

*Māyā*, all the functions of *māyā*—from *mahat*<sup>1</sup> to the body—know to be *asat* (*prahṛti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego. 125

अथ ते सप्रयक्ष्यामि स्वरूपं परमात्मनः ।

यद् विज्ञाय नरो बन्धान्मुक्तः केवल्यमनुते ॥ १२६ ॥

Now I shall tell you the essential form (*svarūpa*) of the supreme spirit (*Paramātmān*), knowing which, man freed from bondage attains isolation (reality of being). 126

अस्ति कश्चित् स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन् पञ्चकोशविलक्षणः ॥ १२७ ॥

<sup>1</sup> *Buddhi*, the first manifestation of *prahṛti*.

An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions 127

यो विजानाति सकल जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्बुद्धिसद्भावमभावमहमित्ययम् ॥ १२८ ॥

Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are goodness and its absence—this is the ego 128

य पश्यति स्वयं सर्वं य न पश्यति कश्चन ।

यथेतयति बुद्ध्यादि न तद् य चेतयत्ययम् ॥ १२९ ॥

Who by himself sees<sup>1</sup> everything, who is not seen by any one, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *atman* 129

येन निधमिदं व्याप्तं यन्न व्याप्नोति किंचन ।

अभास्वमिदं सर्वं य मान्तमनुभास्ययम् ॥ १३० ॥

The *atman* is that by which this universe is pervaded, which nothing pervades, which



REST  
1-45

रूपये 2 12

+5 सेरे 3 13

अधिभार 4 14

21 5 15

22 6 16

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43 27 37

44 28 38

45 29 39

46 30 40

47 31 41

48 32 42

ings to shine, but which all things  
e to shine. 130

ग देहेन्द्रियमनोविषयः ।

वृत्तवर्तन्ते प्रेरिता इव ॥ १३१ ॥

of its proximity alone the body,  
, *manas* and *buddh* apply them-  
their proper objects as if applied  
re else). 131

ता विषयाश्च सुखादयः ।

येन नियबोधस्वरूपिणा ॥ १३२ ॥

By it having the form of eternal conscious-  
ness all objects from *ahamkāra* to the body and  
pleasure and the rest are perceived as a jar  
(is perceived by us). 132

एषोऽन्तरात्मा पुरयः पुराणो निरन्तरागमसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो येनेपिता वागस्यथान्ति ॥ १३३ ॥

This *puruṣa*, the essential *ātman*<sup>1</sup> is primeval,  
perpetual, unconditioned, absolute happiness,  
eternally having the same form and being  
knowledge itself—impelled by whom speech  
(*rāṭ*) and the vital airs move. 133

<sup>1</sup> Because it is manifested as well as the manifested universe.

अत्रैव सत्त्वात्मनि धीगुहाया-

मध्याकृताकाश उरुप्रकाश ।

आकाश उच्चै रयिवत् प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३४ ॥

This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the midday sun in the "cave of wisdom" <sup>1</sup> illuminating whole universe

134

ज्ञाना मनोऽहकृतिविक्रियाणा दहेन्द्रियप्राणकृतक्रियाणाम् ।

अयोऽस्मिन् ताननुवर्तमानो न चेष्टते नो विकरोति किञ्चन ॥ १३५ ॥

The knower of the modifications (operations) <sup>2</sup> of the *manas* and *ahankāra*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron (heated by fire), does not act nor modify (in the same sense as the above), nor follow (their actions)

135

न जायते नो म्रियते न वर्धते न क्षीयते नो विकरोति नित्य ।

विशीयमानेऽपि वपुष्यनुष्मिन् न लीयते बुद्ध इवाम्बर स्वयम् ॥

<sup>1</sup> i.e. the *śānta* See "Places of Pilgrimage in India" noted on pp. 8-91 of the *Inner History of India* Row (second Edition)

<sup>2</sup> viz. *vāta* by the organs etc.

That eternal is not born, does not die, or grow or decay or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar 136

प्रकृतिविकृतिभिन्न शुद्धबोधस्वभावा

सदसदिदमज्ञोप भासयन् निर्विशेष ।

विलसति परमात्मा जाग्रदादिव्यवस्था-

स्वहमहमिति साक्षात् साक्षिरूपेण बुद्धे ॥ १३७ ॥

The supreme spirit (Paramatman), different from *prakṛti* and its modifications having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality—the underlying essence of the notion “I”, “I”—manifests<sup>1</sup> itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi* 137

नियमितनमामु त्व स्वमात्मानमात्म

न्ययमहमिति साक्षाद् विदि बुद्धिप्रमादान् ।

जनिनगतरक्षापासमागमिन्पु

प्रण भव शृणो ब्रह्मरूपेण सम्य ॥ १३८ ॥

<sup>1</sup> The original word is *anastar* plays I am compelled to sacrifice in the trials and the sufferings by the eternal as to the absence of want and therefore of a motive for action in the absolute ego

O disciple, with mind under control, directly perceive this, the *ātman* in thyself as—"this I am"—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of Brahman. 138

अज्ञानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्षेपसपातहेतुः ।

येनैवायं वपुरिदमसत् सन्धमित्यात्मबुद्ध्या

पुण्यत्पुण्यत्यवति विषयैस्तन्तुभिः कोशकृत् ॥ १३९ ॥

Bondage is the conviction<sup>1</sup> of the "I" as being related to the non-ego; from the ignorance (or error)<sup>2</sup> arising out of this springs forth the cause of the birth, death, and

<sup>1</sup>The original word is *mati* which is a synonym for *buddhi*. Bondage therefore is that condition or modification of *buddhi* in

suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, anoints and preserves this body mistaking the unreal for the real and gets enveloped in objects of sense in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion. 139

अतस्मिस्तद्वुद्धिः प्रभवति निमृदम्य तमसा

विवेकाभावाद् वै स्फुरति भुजगे रज्जुविपणा ।

ततोऽनर्थव्रातो निपतति समादानुरचिर-

स्ततो योऽसृद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १४० ॥

O friend listen! The notion of ego in one deluded by *tanas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion<sup>1</sup> of rope in the snake. From this a mass of great suffering befalls the entertainer of such a notion. Therefore the acceptance of *asat* as the "I" is bondage.<sup>2</sup> 140

<sup>1</sup> The original word is *āśaya*. It signifies that subconscious activity which goes on during the usual cessation of any particular state of consciousness and becomes realized in the succeeding state. Thus the *āśaya* of waking consciousness becomes real and objective in dream life. See Śaṅkara's commentary on the opening stanza of Śaṅkara's *Āśaya* on the *Māṇḍūkya Upaniṣad*.

<sup>2</sup> In other words bondage is the condition in which the notion of I has any content which is objective, in the largest sense of the word. But as there are grades of liberation this definition of bondage is to be taken as the absolute limit.

अखण्डनित्याद्वयबोधशून्या स्फुरन्तमात्मानमनन्तवैभवम् ।  
समावृणोत्यावृतिशक्तिरेषा तमोमयी राहुरिवार्कचिम्बम् ॥ १४१ ॥

The enveloping power of *tamas* completely enshrouds this *ātman*, having infinite powers (*vibhava*), manifested by the indivisible, eternal, non dual power of knowledge, as *rahu* (the shadow of the moon) enshrouds the sun's orb

141

तिरोभूते स्वात्मन्यमलतरतेजोऽति पुमा-  
ननात्मान मोहादहमिति शरीर कठयति ।  
तत कामक्रोदप्रभृतिभिर्मु बन्धकगुणे  
पर विक्षेपाग्न्या रजस उरुशक्तिर्यथयति ॥ १४२ ॥

On the disappearance from the *atman* of an individual's knowledge of identity with it—a knowledge which possesses supremely stainless radiance—the individual in delusion imagines this body which is not self to be the Self. Then the great power of *rajas* called *vikṣepa* (extension) gives great pain to this individual by the ropes of bondage (such as) lust, anger, etc

142

महामोहमादममनगन्तितात्माऽगन्नो  
धियो नानाऽप्या म्ययमभिनयस्तदुणायवा ।

अपारे समारे विषयविषयूरे जलनिधौ

निमज्ज्योन्मज्जाय अमति कुमति सुत्सिन्मति ॥ १४३ ॥

This man of perverted intellect, being deprived of the real knowledge of the *ātman* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*viksepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison 143

भानुप्रभासजनिनाभपङ्क्तिर्मानु तिरोधाय विनृम्भते यया ।

आत्मोद्दिताङ्गकृतिगत्नतस्व तया तिरोधाय विनृम्भते स्वयम् ॥

As clouds produced (i.e. rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through connection with the *ātman* (or ego) manifests itself by hiding the real character of the *ātman* (or ego) 144

कथञ्चित्दिननाथे दुर्दिने सान्द्रमेवे

अप्यपति हिन्दुन्तावायुर्गो ययैतान् ।

अविगततननात्मन्याहते मूढबुद्धि

अपयति बहुदुःखेन्तीवविशेषशक्तिः ॥ १४४ ॥

As on the unpropitious day when thick clouds devour the sun, sharp, cold blasts torment the clouds, so when the ego is without intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power (*viksepa*) goaded on by many sufferings

145

एताभ्यामेव शक्तिभ्या बन्ध पुन समागत ।

याम्या विमोहितो देह मत्वात्मान भ्रमत्ययम् ॥ १४६ ॥

By these two powers is produced the bondage of the individual, deluded by these two he thinks the body to be the *atman*

146

बीज ससृनिभूमिनस्य तु तमो देहात्मधीरङ्कुरो

राग पट्वमम्बु कर्म तु वपु स्कन्धोऽमर शम्बिका ।

अम र्जीन्द्रियसदृतिश्च त्रिषया पुष्पाणि दु ख फल

नानाकर्मममुद्रव बहुनि भोक्ता जीव मृग ॥ १४७ ॥

Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, Karma truly is the sap, the body the trunk, the vital airs are the branches of which the tops are the organs, the flowers the objects (of the



organs), the fruit the variety of sufferings from manifold Karma, and *jīva*<sup>1</sup> is the bird that feeds 147

अज्ञानमूलोऽयमनात्मबन्धो नैसर्गिकोऽनादिरनन्त ईरितः ।  
जन्माप्ययव्याधिजरादिदुःखप्रमाहपात जनयत्यमुष्य ॥ १४८ ॥

The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old age and other evils of this (the *jīva*), which is in its own nature manifest without beginning or end 148

नास्त्रैर्न शस्त्रैरनिलेन वह्निना छेतुं न शक्यो न च कर्मकोटिभिः ।  
विवेकविज्ञानमहामिना विना धातुः प्रसादेन शितेन मञ्जुना ॥ १४९ ॥

This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts,<sup>2</sup> but only by the great sword of discriminative knowledge, sharp and shining, through the favour of Yoga<sup>3</sup> 149

श्रुतिप्रमाणकन्तेः स्वयमनिष्टा तथैवात्मविशुद्धिरस्य ।  
विशुद्धनुदेः परमात्मवेदनं तेनैव सत्तामसमूढनाशः ॥ १५० ॥

<sup>1</sup> Individual ego.

<sup>2</sup> Rel. to 1000 sacrifices, etc.

<sup>3</sup> *Dhyāna* is used in this sense in several Upanishads also.

For a man having his mind fixed upon the conclusions of the Vedas (there is) the application to the duties prescribed for him, from such application comes the self-purification of the *jua*. In the purified *buddhi* is the knowledge of the supreme ego and from that ■ the extinction of conditioned life down to its roots 150

काशैरन्मयाद्यै पद्मभिरात्मा न सृष्टो माति ।

निजशक्तिममुत्पन्नै शैबलपटलेरिवाम्बु वापीस्थम् ॥ १५१ ॥

As the water in the tank covered by a collection of moss does not show itself, so the *atman* enveloped by the five sheaths, produced by its own power and beginning with the *annamaya*, does not manifest itself 151

तच्छृङ्गागपनये सम्यक् सञ्चल प्रतीयते शुद्धम् ।

तृणासनापहर सद्यः सौख्यप्रद पर पुनः ॥ १५२ ॥

Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man 152

पद्मानामपि कौशानामपयाद निमात्यथ शुद्ध ।

नित्यानन्दकरसः प्रत्यग्रूपः परस्वयज्योतिः ॥ १५३ ॥

When the five sheaths are removed the pure *pratyagātman* (the Logos), the eternal happiness, all pervading, the supreme self generated light shines forth 153

आत्मानात्मविवेक कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्व विज्ञाय सच्चिदानन्दम् ॥ १५४ ॥

A wise man must acquire the discrimination of spirit and not spirit, as only by realizing the self which is absolute being, consciousness and bliss, he himself becomes bliss 154

मुञ्जादिषीकामिव दृश्यवर्गात् प्रत्यक्षमात्मानमसङ्गनश्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं तदात्मना तिष्ठति य ममुक्त ॥ १५५ ॥

Whoever, having discriminated the *pratyagātman* that is without attachment or action, from the category of objects, as the reed is discriminated from the tiger grass, and having merged everything in that, finds rest by knowing that to be the true self, he is emancipated<sup>1</sup> 155

देहोऽपमन्नमवनोऽन्नमस्तु कोऽगो

ह्यनेन जीवति विनश्यति तद्विहीन ।

<sup>1</sup>i.e. By recognition of the *pratyagātman* (Logos) as the individuality in man.

त्वक्चर्ममासरुधिरास्त्रिपुरीषराशि-

नाय स्वयं भवितुमर्हति नित्यशुद्ध ॥ १५६ ॥

This food produced body, which lives through food and perishes without it, and is a mass of skin, epidermis, flesh, blood, bone, and filth, is the *annamaya* sheath it cannot be regarded as the self which is eternal and pure 156

पूर्वं जनेरपि मृतेरपि नायमस्ति

जातक्षणक्षणगुणोऽनियतस्वभाव ।

नेको जटश्च घटवत् परिदृश्यमान

स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५७ ॥

✕

This (*atman*) was before birth and death and is now how can it, the true self, the knower of condition<sup>1</sup> and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness? 157

पाणिपादादिमान् देहो नात्मा व्यञ्जेऽपि जीवनात् ।

तत्तच्छब्देनानाशाद्य न नियम्या नियामक ॥ १५८ ॥

The body is possessed of hands, feet, and the rest, not so the true self which, though

<sup>1</sup> The original word *ज्ञाता* would perhaps be better explained as the stable basis of modifications.

without limbs, by reason of its being the vivifying principle and the indestructibility of its various powers, is the controller and not the controlled 158

देहतद्वमेतत्कर्मतदवस्थादिसाक्षिण ।

स्वत एव स्वत सिद्ध तद्वैलक्षण्यमात्मन ॥ १५९ ॥

The true self being the witness of the body and its properties, its actions and its conditions, it is self evident that none of these can be a characteristic mark of the *atman* 159

शल्यराशिर्मांसलिप्ता मलपूर्णोऽतिक्रमल ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षण ॥ १६० ॥

Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this 160

स्वह्मासमेदोऽस्थिपुरीषराशावहमति मूढजन करोति ।

निःलक्षण वेत्ति विचारशीला निजस्वरूप परमार्थभूतम् ॥ १६१ ॥

The deluded man considers the ego to be the mass of skin, flesh, fat, bones and filth. The man of discrimination knows the essential form of self, which is the supreme truth, to be without these as characteristic marks 161

देहोऽहमित्येव जडम्य बुद्धिर्देहे च जीवे विद्रुपस्त्वहधी ।  
विवेकविज्ञानवतो महात्मनो ब्रह्माहमित्येव मनि सदात्मनि ॥

“I am the body”—such is the opinion of a deluded man, of the learned the notion of *I* is in relation to the body, as well as to the *jiva* (monad). Of the great soul possessed of discrimination and direct perception, “I am Brahman,” such is the conviction with regard to the eternal self 162

अत्रात्मबुद्धिं त्यज मूढबुद्धे त्वन्माममेदोऽस्थिपुरीषराशौ ।  
सर्वात्मनि ब्रह्मणि निर्विकल्पं कुरुष्व शान्तिं परमां भवत्स्व ॥

O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth, know that the real self is the all pervading, changless *atman* and so obtain peace 163

द्वेन्द्रियादायमनि भ्रमोदितो विद्वानहता न ब्रह्मणि यावत् ।  
तावत् तस्यास्ति त्रिमुक्तिरार्णव्यस्त्वय वेदान्तनयान्तदर्शी ॥

As long as the wise man does not abandon the notion that the ego consists of the body, organs and the rest, the product of illusion, so long there is no prospect of his salvation, even

though he be acquainted with the Vedas and  
their metaphysical meaning 164

छायाशरीरे प्रतिबिम्बगात्रे यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।  
यथात्मनुद्विस्तव नास्ति काचिज्जीवच्छरीरे च तथैव नास्तु ॥

As one's idea of *I* is never based on the  
shadow or reflection of the body, or the body  
seen in dream or imagined by the mind, thus  
also may it be with the living body 165

देहात्मधीरिय नृणामसद्विया जन्मादिदुःखप्रभवस्य बीजम् ।  
यतस्ततस्त्व जहि ता प्रयत्नात् त्यक्ते तु चित्ते न पुनर्मवाशा ॥

Because the false conviction that the ego is  
merely the body, is the seed producing pain  
in the form of birth and the rest, efforts must  
be made to abandon that idea, the attraction  
towards material existence will then cease to  
exist 166

कर्मेन्द्रिये पञ्चभिरश्रितोऽथ प्राणो भवेत् प्राणमयस्तु कोशः ।  
येनात्मगान्तमयोऽनपूर्णं प्रवर्ततेऽसौ सकृत्क्रियामु ॥ १६७ ॥

Conditioned by the five organs of action,  
this vitality becomes the *pranamaya* sheath  
through which the embodied ego performs all  
the actions of the material body 167

नैवात्म्यमपि प्राणमयो वायुविकारो

गन्तागन्ता वायुवदन्तर्नहिरिषः ।

यस्मात् किञ्चित् कापि न वेत्तीष्टमनिष्ट

स्य दान्य वा किञ्चन नित्यं परतन्त्र ॥ १६८ ॥

The *prāṇamaya*, being the modification of life breadth and the comer and goer, in and out, like air-currents, is also not the *atman*, because it cannot by itself discriminate between good and evil, or the real self and another, it is always dependent on another (the self) 168

ज्ञानेन्द्रियाणि च मनश्च मनोमय स्यात्

कोशा ममाहमिति वस्तुनिरूपहेतुः ।

संज्ञादिभेदकलनाकलितो गृहीया-

स्तत्पूर्वकोशमभिपूर्य विनृम्भते यः ॥ १६९ ॥

The organs of sensation together with the *manas* form the *manomaya* sheath which is the cause (*hetu*) of the differentiation between "I" and "mine", it is the result of ignorance, it fills the former sheath and it manifests its great power by distinguishing objects by names, etc 169

पञ्चेन्द्रियं पञ्चभिरेव हेतुभिः प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्वचनैर्मनोमयाग्निर्दहति प्रपञ्चम् ॥ १७० ॥



The fire of the *manomaya* sheath, fed with objects as if with streams of melted butter by the five senses like five Hotrs,<sup>1</sup> and blazing with the fuel of manifold desires, burns this body, made of five elements 170

न ह्यस्त्यविद्या मनसोऽतिरिक्ता मनो ह्यविद्या भवबन्धहेतुः ।  
तस्मिन् विनष्टे सकल विनष्टं विजृम्भितेऽस्मिन् सकलं विजृम्भते ॥

There is no *avidyā* besides the *manas*. *Manas* itself is the *avidyā*, the instrument for the production of the bondage of conditioned existence. When that (*avidyā*) is destroyed, all is destroyed, and when that is manifested, all is manifested.<sup>2</sup> 171

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या भोक्त्रादि विश्वं मन एव सर्वम् ।  
तथैव जाग्रत्यपि नो विशेषस्तत्सर्वमेतन्मनसो विजृम्भणम् ॥

In dream, when there is no substantial reality, one enters a world of enjoyment by

<sup>1</sup> The five senses are related to the five

*ahankāra* is destroyed by the destruction of its limitations and becomes merged in the absolute Self

the power of the *manas* So it is in waking life, without any difference, all this is manifestation of the *manas* <sup>1</sup> 172

मुपुत्तिकाळे मनसि प्रलाने नैवास्ति किञ्चित् सकलप्रसिद्धे ।  
अतो मन कल्पित एव पुन ससार एतस्य न वस्तुतोऽस्ति ॥

All know that when the *manas* is merged in the state of dreamless slumber nothing remains Hence the contents of our consciousness are created by the *manas* and have no real existence 173

वायुनानीयते मेघ पुनस्तेनैव लीयते ।  
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७४ ॥

Cloud collects by the wind<sup>2</sup> and is again dispersed by the wind, bondage is created by the *manas* and emancipation is also produced by it 174

देहादिसर्वविषये परिकल्प्य राग  
वध्नाति तेन पुरुष पशुवद् गुणेन ।

<sup>1</sup> See Mr. Keightley's Synopsis of Du Prel's Philosophie der Mystik Theosophie vol VI for the psychology of dreams and Dreams by C. W. Leadbeater

<sup>2</sup> The word translated wind includes the atmosphere together with its moisture and currents

वैरस्यमत्र विषयत् सुविधाय पश्चा-

देन विमोचयति तन्मन एव बन्धात् ॥ १७५ ॥

Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a rope, afterwards having produced aversion to these as if to poison, that *manas* itself frees him from bondage

175

तस्मान्मन कारणमस्य जन्तो-

बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुर्मलिन रजोगुणै-

मोक्षस्य शुद्ध विरजस्तमस्कम् ॥ १७६ ॥

Therefore the *manas* is the cause of the bondage of this individual and also of its liberation. The *manas* when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance

176

विवेकवैराग्यगुणातिरेकाच्छुद्धत्वमासाद्य मनो विमुक्त्ये ।

भवत्यनो बुद्धिमनो मुमुक्षोस्ताभ्या द्द्वयाभ्या भवितव्यमग्रे ॥ १७७ ॥

When discrimination and dispassion pre-dominate, the *manas* having attained purity

becomes fit for liberation, therefore these two (attributes) of a man desirous of liberation and possessed of *buddhi*, must at the outset be strengthened 177

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये सुमुश्रव ॥ १७८ ॥

In the forest land of objects wanders the great tiger named *manas*, pure men desirous of liberation, do not go there 178

मन प्रसूते विषयानशेषान् स्थूलात्मना सूक्ष्मतया च भोक्तु ।

शरीरवर्णाश्रमजातिभेदान् गुणक्रियाहेतुफलानि नित्यम् ॥ १७९ ॥

The *manas*, through the gross body and the subtle body of the enjoyer, creates objects of desire and perpetually produces differences of body, caste, colour, and condition, all results of the action of the qualities 179

असङ्गचिद्रूपममु विमोह्य देहेन्द्रियप्राणगुणेर्निबध्य ।

अहममेति श्रमपत्यजसं मन स्वकृत्येषु फलोपमुत्तिषु ॥ १८० ॥

The *manas*, having clouded over the absolute consciousness which is without attachment, acquires notions of "I" and "mine", and through attachment to the body, organs, and

life, wanders ceaselessly in the enjoyment of  
the fruit of his actions 180

अध्यासदोषात् पुरुषस्य ससृतिरध्यासवन्स्त्वमुनैव कल्पित ।  
रजस्तमोदोषवतोऽविवेकिनो जन्मादिद्वु खस्य निदानमेतत् ॥

By ascribing the qualities of the *atman* to that which is not *atman* is created (the series of incarnations) This ascription is produced by the *manas* which is the primary cause of birth, suffering, etc in a man devoid of discrimination and tainted by *rajas* and *tamas* 181

अत प्राहुर्मनोऽविद्या पण्डितास्तत्स्वदर्शिन ।  
येनैव भ्राम्यते विश्व वायुनेवाभ्रमण्डलम् ॥ १८२ ॥

Therefore learned men who have seen the truth call the *manas*, *AVIDYĀ*, by which the universe is made to wander as the clouds are by the wind 182

तन्मन शोधन कार्यं प्रयत्नेन मुमुक्षुणा ।  
विशुद्धे सति चैतस्मिन् मुक्तिं वरस्तलायते ॥ १८३ ॥

For this reason pains should be taken by one desirous of liberation to purify the *manas* It being purified, liberation is at hand 183

मोक्षैकमस्तथा विषयेषु गगं निर्मूल्य सन्यस्य च सर्वकर्म ।  
सच्छुद्धया यः श्रवणादिनिष्ठो रजस्वभावः स धुनोति बुद्धेः ॥

Through the sole desire for liberation, having rooted out attachment to objects and renounced personal interest in action, with reverential purity, he who is devoted to study (*śravana*) and the rest, shakes off mental passion 184

मनोमयो नापि भवेत् परात्मा ह्यनन्तवत्त्वात् परिणामिभावात् ।  
दुःखात्मकत्वाद् विषयत्वहेतोर्दृष्टा हि दृश्यात्मतया न सृष्ट ॥१८५॥

Even the *manomaya* (sheath) is not the supreme ego on account of its having beginning and end, its modifiable nature, its pain-giving characteristics, and by reason of its being objective. The seer (or subject) is not seen by that which is itself seen (or objective) 185

बुद्धिर्बुद्धीन्द्रियैः सार्धं सञ्चति कर्तृलक्षणः ।  
विज्ञानमप्यनोदं म्वात् पुनः ससारकारणम् ॥ १८६ ॥

The *buddhi* with its functions and combined with the organs of sensation<sup>1</sup> becomes the

<sup>1</sup> It will be seen that the organs of sensation enter also into the composition of the *manomaya* sheath which generates the notion of (manifold) possibilities with regard to objects of sensation. The *ajñānamaya* sheath determines those possibilities by associating one of them with the egoism by the sense of agency. To take an

*vijñānamaya* sheath whose characteristic is action and which is the cause of the revolution of births and deaths. 186

अनुब्रजच्चित्प्रतिबिम्बशक्तिर्विज्ञानसंज्ञः प्रकृतेर्विकारः ।  
ज्ञानक्रियायानहमित्यजस्रं देहेन्द्रियादिष्वभिमन्यते भृशम् ॥

The modification of *prakṛti* called *vijñānamaya* sheath, follows after the individuality (sheath) which reflects the *ātman* and is possessed of the faculties of cognition and action, and its function is to specialize the body, organs and the rest as the ego. 187

अनादिकालोऽयमहस्वभावो जीवः समस्तस्यवहारवोढा ।  
करोति कर्माण्यपि पूर्ववासनः पुण्यान्यपुण्यानि च तत्फलानि ॥

This (ego) having no beginning in time is the *jīva* or embodied ego. It is the guide of all actions, and governed by previous desires, produces actions, righteous and unrighteous, and their consequences. 188

illustration, I see something, it may be a post or it may be a man, so far we have only the *manomaya* sheath to deal with. Then when the *vijñānamaya* comes into play, one out of these possibilities is associated with *ahamkāra* by the sense of agency, and we obtain, let us say, this proposition—I know I see a post. This will throw some light upon the double functions of the organs of sensation analysed in the text.

मुदक्ते विचित्रास्वपि योनिषु व्रजन्नायाति निर्यात्यथ ऊर्ध्वमेव ।  
 अस्यैव विज्ञानमयस्य जाग्रत्स्वप्नः स मुखाद्मुखोऽयम् ॥ १८९ ॥

It gathers experience by wandering through various grades of incarnation<sup>1</sup> and comes below and goes above<sup>2</sup> It is to this *vyñāna maya* that belongs the experiences of the pleasure and pain pertaining to waking, dreaming and the other conditions 189

देहादिनिष्ठाग्रमधर्मकर्मगुणाभिमान सतत ममेति ।  
 विज्ञानकोशोऽयमतिप्रकाशः प्रकृष्टसान्निध्यवशात् परात्मनः ।  
 जतो भवत्येव उपागिरस्य यदात्मनी सशरति भ्रमेण ॥ १९० ॥

Pre eminently characterized by the closest proximity to the Paramātmān, this *vyñānamaya* becomes its objective basis It produces the difference between "I" and "mine" and all actions pertaining to different stages of life and condition, and through ignorance it passes with the spiritual intelligence from one existence to another 190

याऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत् स्वयन्ज्योतिः ।  
 कूटस्य सनात्मा कर्ता भोक्ता भवत्युपाधिरस्य ॥ १९१ ॥

<sup>1</sup> Such as animal human etc

<sup>2</sup> Objective and subjective conditions



This *vijñānamaya*, reflecting the Light of the Logos, is manifested in the vital breaths (subtle currents of the *sūkṣma sarīra*) and in the heart.<sup>1</sup> This *ātman* being encased in this *upādhi*, appears to be the actor and enjoyer.

191

स्वयं परिच्छेदमुपेत्य बुद्धेस्तादात्म्यदोषेण परं मृषात्मनः ।  
सर्वात्मकः सन्नपि वीक्षते स्वयं स्वतः पृथक्त्वेन मृदो घटानि ॥

The *ātman*, being limited by mind, appears different (from other objects) through the illusive nature (of mind), just as the water-jar and the rest (appear different) from the earth.

192

उपाधिसंबन्धवशात् परात्मा ह्युपाधिधर्माननुमाति तद्गुणः ।  
अयोविकारानयिकारिवद्विवत् सदैकरूपोऽपि परः स्वभावात् ॥

Paramātmā by reason of connection with an objective basis, appears to partake of the attributes (of this *upādhi*) just as the formless fire seems to partake of the form of the iron (in which it inheres). The *ātman* is, by its very nature, essentially unchangeable.

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<sup>1</sup> The seat of abstract thought

शिर्य उवाच ।

अमेणाप्यन्यथा वास्तु जीवभाव परात्मन ।

तद्रूपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ १९४ ॥

Whether through ignorance or any other cause, the *atman* invariably appears as *jiva* (higher portion of fifth principle), this *upadhi*, having no beginning, its end cannot be imagined 194

अनोऽस्य जायमायोऽपि नित्या भवति ससृति ।

न निरर्तनं तन्मोक्षं कथं मे श्रीगुरो वद ॥ १९५ ॥

Hence the connection of the *atman* with *jiva* does not seem to be terminable, and its conditioned life appears to be eternal, then tell me, O blessed Master, how there can be liberation? The blessed teacher said 195

श्रीगुरुस्वाच ।

मय्यर् पृष्टं त्वया विद्वन् सावगमनं तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितवन्धना ॥ १९६ ॥

O wise man you have asked rightly Now, listen carefully The illusive fancies arising from error are not conclusive 196

भ्रान्ति विना त्वसङ्गस्य निष्क्रियस्य निराकृते ।  
न घटेतार्थसम्बन्धो नमसो नीलत्वादिवत् ॥ १९७ ॥

Without error truly the *atman*, the independent and non-acting, cannot be connected with objects, just as blue colour is attributed to the sky (on account of our limited vision)

197

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य  
प्रत्यग्बोधानन्दरूपस्य बुद्धे ।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो

मोहापाये नास्त्यवस्तु स्वभावात् ॥ १९८ ॥

The seer of the self (higher self), being without action, without attributes, all pervading, is knowledge and bliss Through the error (caused by) mind it appears conditioned (connected with *jua*) but this is not so When this error is dispelled, it no longer exists, hence it is unreal by nature

198

यावद् भ्रान्तिस्तावदेवास्य सत्ता  
मिथ्याज्ञानोज्ज्वलितस्य प्रमादात् ।

रज्ज्वा सर्पो भ्रान्तिकालीन एव

भ्रान्तेर्नाशे नैव सर्पोऽस्ति तद्वत् ॥ १९९ ॥

As long as there is this error, so long this (connection with *jiva*) created by false knowledge, exists, just as the illusion, produced by error, that the rope is the snake, lasts only during the period of error—on the destruction of error no snake remains—it is even so 199

अनादित्वमविद्याया कार्यस्यापि तथेत्यते ।

उत्पन्नाया तु विद्यायामविद्यकमनाद्यपि ॥ २०० ॥

प्रबोधे स्वप्नयत् सर्वं महमूलं विनश्यति ।

अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ २०१ ॥

Ignorance has no beginning, and this also applies to its effects, but upon the production of knowledge, ignorance, although without beginning, is entirely destroyed as is everything of dream life upon awakening. Even though without beginning this is not eternal, being clearly analogous to *pragabhava* <sup>1</sup> 200, 201

अनादेरपि विश्वस्य प्रागभावस्य वीक्षितम् ।

यदबुदयुपाविममन्धात् परिकल्पितमात्मनि ॥ २०२ ॥

जीयत्व न ततोऽन्यत्तु स्वरूपेण विवक्षणम् ।

समन्व स्यात्तन्नो बुदया मिथ्याज्ञानपुरं सर ॥ २०३ ॥

<sup>1</sup> Antecedent non-existence. Cf. Nyāya philosophy for explanation of this term e.g. the state of a pot before manufacture is one of antecedent non-existence.

The connection of the *ātman* with *jīva*; created through its basis, mind, though having no beginning, is thus seen to have an end. Hence this connection does not exist, and the *ātman* is entirely different from the *jīva* in nature and attributes. The connection between *ātman* and *buddhi* is established through false knowledge. 202, 203

विनिवृत्तिर्मेवेत् तस्य सम्यग्ज्ञानेन नान्यथा ।  
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०४ ॥

This connection can only be terminated by true knowledge—it cannot be otherwise. The knowledge that Brahman (the supreme spirit) and *ātman* are one and the same is true knowledge and according to the Vedas. 204

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।  
ततो विवेकः कर्तव्यः प्रत्यगात्मासदात्मनोः ॥ २०५ ॥

This knowledge can only be acquired by the perfect discrimination of ego and non-ego; therefore discrimination is to be practised in relation to individual and universal spirit. 205

जलं पङ्कवदत्यन्तं पङ्कापाये जलं स्पृष्टम् ।  
यथा भाति तथात्मापि दोषाभावे स्पृष्टप्रमः ॥ २०६ ॥

असन्नित्तो तु सदात्मनः स्फुटं प्रतीतिरेतस्य भवेत् प्रतीचः ।  
ततो निरासः करणीय एवासदात्मनः साध्वहमादिवस्तुनः ॥२०७॥

As the most muddy water appears pure water on the removal of the mud, even so the *ātman* shines clearly when it is removed from unreality. Therefore the *ātman* should be separated from all that pertains to the false self

206, 207

अतो नाय परात्मा स्याद् विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नस्यहेतुतः ।

इत्यत्वाद् व्यभिचारित्वान्नानित्यो निय इत्यते ॥ २०८ ॥

Hence the supreme spirit is not that which is called the *vijñānamaya*. By reason of its changeable, detached character and limited consciousness, as well as on account of its objectivity and liability to error, it (the *vijñānamaya* sheath) cannot be regarded as eternal.

208

आनन्दप्रतिबिम्बचुम्बिततनुर्मुचिस्तमोज्ज्वलमिता

स्यादात्मनन्दमयः प्रियादिगुणकः स्वैद्यार्थलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं

भूत्वा नन्दति यत्र माधु तनुमृन्नात्र प्रपन्नं विना ॥ २०९ ॥

*Ānandamaya* sheath is the reflection of the absolute bliss, yet not free from ignorance. Its attributes are pleasure and the like, through it the higher affections are realized (e.g. in *svarga*). This sheath, whose existence depends upon virtuous action, becomes manifest as *ānandamaya* without effort (that is, as the necessary result of a good life) in a virtuous man enjoying the fruits of his own merit.

209

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।  
स्वप्नजागरयोरीषद्विष्टसंदर्शनादिना ॥ २१० ॥

The principal manifestation of the *ānandamaya* sheath is in dreamless slumber. In the waking and dreaming states it becomes partially manifested at the sight of pleasant objects.

210

नैवायमानन्दमयः परात्मा सोपाधिकत्वात् प्रकृतेर्विकारात् ।  
कार्यत्वहेतोः मुक्तक्रियाया विकारसंज्ञातमनाहितत्वात् ॥ २११ ॥

Nor is this *ānandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *prakṛti*, an effect, and the sum of all the consequences of good acts.

211

पञ्चानामपि कोशाना निषेधे युक्तिः श्रुते ।  
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१२ ॥

According to the Vedas the *atman* is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge. 212

योऽयमात्मा स्वयज्याति पञ्चकोशविलक्षण ।  
अयस्यात्रयसाक्षी सन् निर्विकारो निरञ्जन ।  
सदानन्दः स विज्ञेयः स्यात्स्मत्त्वेन विपश्चिता ॥ २१३ ॥

This *atman* is self-illuminated and different from the five sheaths, it is the witness of the three states (waking, dreaming and dreamless sleep), it is stainless, and unchanging, it is eternal bliss and thus it must be realized by the learned Brāhmana. 213

शिव उवाच ।

निष्प्राप्त्वेन निषिद्धेऽपि कोशान्वेतुं पञ्चमु ।  
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।  
विज्ञेयं किमु यस्त्वस्ति स्यात्स्मनात्र विपश्चिता ॥ २१४ ॥

When the five sheaths are subtracted on account of their unreality, I do not see, O



Master, that anything remains but universal negation. What, then, remains to be known by the learned Brāhmana, as ego and non-ego? 214

श्रीगुरुत्वाच ।

सत्यमुक्तं त्वया विद्वन् निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१५ ॥

O wise man, thou hast spoken well, thou art skilful in discrimination, *atman* is that which is void of all changeable things, such as egotism, etc. 215

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

समात्मानं वेदितारं विदि युद्धरा मुसूक्ष्मया ॥ २१६ ॥

That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the *atman*. 216

सत्साक्षिकं भवेत् तत्तद् यद्यद् येनानुभूयते ।

कम्पाप्यननुमुक्तार्थं साक्षिरयं नोपयुज्यते ॥ २१७ ॥

Whoever knows anything is the witness thereof. With regard to an object not perceived by any one, the characteristic of being

the witness can be rightly postulated of none. 217

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः पर स्वयं साक्षात् प्रत्यगात्मा न चेतरः ॥ २१८ ॥

The *ātman* is itself the witnessing essence, for by itself it is perceived. Therefore this *ātman* is itself the witness and not another. 218

जाग्रत्स्वप्नसुषुप्तिषु स्पृष्टतर योऽसौ समुज्जृम्भते

प्रत्यप्रपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।

नानाकारविकारभाजिन इमान् पश्यन्निर्द्वन्द्वीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१९ ॥

The manifestation of this *ātman* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes, such as egotism, intellect, etc. and manifests itself as absolute consciousness and bliss. This, realize as *ātman* in your own heart. 219

घटोदके विम्बितन्मङ्गविम्बमात्रेण मृदो गविमेव मन्यते ।

तदा चिदासाममुपाविमंभ्यं चान्वाहमिमेव जडोऽभिमान्यते ॥

The fool, having seen the image of the sun in the water of the jar, thinks it is the sun. So an ignorant man seeing the reflection of the Logos in any of the *upādhis* (vehicles) takes it to be the real self. 220

घट जलं तद्रसमर्कविम्बं विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।  
तदस्य एतत्त्रितयावभासकः स्वयंप्रकाशो विदुषा यथा यथा ॥

As the wise man looks at the sun itself and not the jar, the water, or the reflection; so also the wise man looks towards the self-illuminated *ātman* through which the three (*upādhis*) are manifested. 221

देहं धियं चित्प्रतिविम्बमेतं विसृज्य बुद्धौ निहितं गुहायाम् ।  
दृष्टारमात्मानमखण्डबोधं सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२२ ॥  
नित्यं विमुं सर्वगतं सुसूक्ष्मन्तर्बहिः शून्यमनन्यमात्मनः ।  
विज्ञाय सम्यग्निजरूपमेतत् पुमान् विपाप्या विरजो विमृत्युः ॥

Thus it is that the individual, abandoning the body, the intellect and the reflection of consciousness, becomes sinless, passionless and deathless by knowing the self-illuminated *ātman*, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all pervading, supremely

subtle, devoid of within and without, the only one, in the centre of wisdom 222, 223

विशोक आनन्दधनो निपश्चित् स्वयं कुतश्चिन्न त्रिमेति कश्चित् ।  
नान्योऽस्ति पन्था भवबन्धमुक्तेर्विना स्वतत्त्वावगम मुमुक्षो ॥

The wise man who becomes Brahman by knowing it, is free from grief and filled with bliss. He fears nothing from anywhere. Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life 224

ब्रह्मामिन्नत्वविज्ञानं भवमाक्षस्य कारणम् ।  
येनाद्वितीयमानन्दं ब्रह्म सपश्यते बुधः ॥ २२५ ॥

The realization of the oneness of Brahman is the cause of liberation from conditioned existence, through which the only Brahman, which is bliss, is obtained by the wise 225

ब्रह्मभूतस्तु ससृष्ट्ये विद्वान् नावर्तते पुनः ।  
विज्ञातव्यमस्य सम्यग् ब्रह्मामिन्नत्वमात्मनः ॥ २२६ ॥

The wise man, becoming Brahman, does not return to conditioned existence, hence the

unity of the self with Brahman must be  
thoroughly realized 226

सत्य ज्ञानमनन्त ब्रह्म विशुद्ध पर स्वतः सिद्धम् ।  
नित्यानन्देकरस प्रत्यगभिन्न निन्तर जयति ॥ २२७ ॥

Brahman is truth, knowledge and eternity,  
the supreme, pure, self existing, uniform,  
unmixed bliss, always pre eminent 227

सदिद परमाद्वैत स्वस्मादन्यस्य वस्तुनोऽभावात् ।  
न ह्यन्यदस्ति किञ्चित् सम्यक्परमार्थतत्त्वबोधे हि ॥ २२८ ॥

By the absence of all existence besides itself  
this Brahman is truth, is supreme, the only  
one, when the supreme truth is fully realized  
nothing remains but this 228

यदिद सकल विश्वं नानारूप प्रतीतमज्ञानात् ।  
तत्सर्वं ब्रह्मेव प्रत्यस्ताशेषभावनादोषम् ॥ २२९ ॥

By reason of ignorance this universe appears  
multiform, but in reality all this is Brahman,  
(which remains) when all defective mental  
states have been rejected 229

मृत्कार्यमृतोऽपि मृदो न भिन्न कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।  
न कुम्भरूप पृथगस्ति कुम्भ कुतो मृदा कल्पितनाममात्र ॥ २३० ॥

The water-pot which is the effect <sup>1</sup> of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water-pot has no independent existence, but is only a name generated by illusion <sup>2</sup> 230

केनापि मृद्विजतया स्वरूप घटस्य सददर्शयितुं न शक्यते ।

अतो घट कल्पित एव मोहान्मृदेव सत्य परमार्थभूतम् ॥२३१॥

By no one can the water-pot be seen as itself and distinct from the clay. Therefore the water-pot is imagined from delusion, the clay alone is essentially real 231

सद्ब्रह्मकार्यं सकलं सदैव तन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तोति यो वक्ति न तस्य मोहो विनिर्गतो निद्रितवत् प्रज्ञस्य ॥

All products of Brahman which are reality, are themselves also real, and there is nothing different from it. Whoever says that there is (anything different) is not free from illusion but is like a man talking in his sleep 232

ब्रह्मैवेदं विश्वमित्येव वाणी श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मात् सर्वं ब्रह्ममात्रं हि विश्वं नाविद्यानाद् भिन्नतामेषितस्य ॥

<sup>1</sup> Effect=product

<sup>2</sup> As empty abstract on w th no substance to correspond to it

Brahman is this universe—such is the saying of the excellent *śruti* of the *Atharva Veda*. Therefore all this universe is but Brahman, what is predicated of it as separate from Brahman has no existence. 233

सत्य यदि स्याज्जागदेतदात्मनोऽनन्तत्वहानिर्निगमाप्रमाणता ।  
असत्यवादित्वमपीक्षितुः स्यान्नैनत् प्रयं साधु हित महात्मनाम् ॥

If this universe is a reality, then the *ātman* is finite, the Vedas have no authority and *Īśvara* (the Logos) has no existence. These three things cannot be accepted by great souls. 234

ईश्वरो वस्तुतत्त्वज्ञो न चाह तेऽवस्थितः ।  
न च महस्यानि भूतानीत्येवमेव व्यचीकथत् ॥ २३५ ॥

The Lord, the knower of all objects in their reality, has declared, "I am not distinct from them nor are they distinct from me." 235

यदि सत्यं भवेद् विष्य मुमुक्षावुपलभ्यताम् ।  
यन्नोपलभ्यते किञ्चिदतोऽस्मत् स्वप्नवन्मृषा ॥ २३६ ॥

If this universe is a reality, it should be perceived in dreamless slumber. Since,

however, nothing is perceived (in that condition) it is as unreal as dreams 236

अतः पृथक्नास्ति जगत् परात्मनः पृथक् प्रतीतिस्तु मृषा गुणादिवत् ।  
आरोपितस्यास्ति किमर्थवत्ताधिष्ठानमामासि तथा भ्रमेण ॥२३७॥

Therefore there is no real existence of the universe, distinct from the supreme *atman*, its distinct perception is as unreal as that of the serpent in the rope. What reality can there be in that which is merely manifest through ignorance? 237

भ्रान्तस्य यद्यद् भ्रमतः प्रतीतं ब्रह्मैव तत्तद् रजतं हि शुक्तिः ।  
इदमपि ब्रह्म सदैव रूप्यते त्वारोपितं ब्रह्मणि नाममात्रम् ॥२३८॥

Whatever is perceived through error by an ignorant person is nothing but Brahman—the silver is truly but the mother of pearl<sup>1</sup>. In this way Brahman is ever and again invested with forms, but they are nothing but mere names ascribed to Brahman 238

अतः परं ब्रह्म सद्वितीयं विशुद्धविज्ञानधनं निरञ्जनम् ।  
प्रशान्तमाद्यन्तविहीनमक्रियं निरन्तरानन्दरसस्वरूपम् ॥ २३९ ॥

<sup>1</sup> In reference to the well known analogy of the erroneous perception of the mother of pearl as silver



Therefore the supreme Brahman is the one reality, without a second, it is pure wisdom, the stainless one, absolute peace without beginning and without end, void of action and the essence of ceaseless bliss. 239

निरस्तमायाकृतसर्वभेदं नित्यं सुखं निष्कलमप्रमेयम् ।  
अरूपमव्यक्तमनाख्यमव्ययं ज्योतिः स्वयं किञ्चिदिदं वकास्ति ॥

When all the differences created by *māyā* (illusion) have been rejected, (there remains) a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible. 240

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।  
केयटालगुह्यचिन्मात्रं परं तत्त्वं विदुर्मुखाः ॥ २४१ ॥

The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known and the knowledge, infinite and unchangeable. 241

अहेयननुगदेयं मनोराघान्मोषणम् ।  
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णं महन्नहः ॥ २४२ ॥

Brahman is the infinite, eternal, all pervading light, it can be neither taken hold of, nor abandoned, inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end 242

तत्त्वपदार्थमभिधायमानयोर्ब्रह्मात्मनो शोणितयोर्वदीत्यम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्यगेकत्वमेव प्रतिपाद्यते मुहु ॥२४३॥

Brahman and *atman* which are respectively designated by the terms 'that' and 'thou,' are fully proved to be identical when investigated by the light of Vedic teaching 243

ऐक्य तयोर्लक्षितयोर्न वाच्ययो

निगद्यतेऽन्योन्यविरुद्धवर्मिणो ।

खद्योतमान्वाग्निव राजभृत्ययो

कूयाम्बुराश्व्यो परमाणुमेवौ ॥ २४४ ॥

The identity of the two thus indicated and predicated, cannot be proved on account of mutually exclusive attributes (that is, when the *atman* is connected with *upadhi*), any more than that of the fire-fly and the sun, of the king and the slave, of the well and the ocean, of the atom and the mountain (Meru) 244

तयोर्विरोधोऽयमुपाधिकल्पितो न वास्तवः कश्चिदुपाधिरेषः ।  
ईशम्य माया महदादिकारण जीवस्य कार्यं शृणु पञ्चकोशम् ॥

The distinction is created by conditions (*upādhis*), in reality, there is no conditioning basis for the *atman*. Listen, the *mayā*<sup>1</sup> of the Logos (*Īśvara*) is the first cause of *mahat* (sixth principle) and the five sheaths are the effect of *jiva* (higher portion of fifth principle)

एतावुपाधी परजीवयोस्तयो सम्यङ् निरासे न परो न जीवः ।  
राज्यं नरेन्द्रस्य भटस्य खेटकस्तयोरपोहे न भटो न राजा ॥

When these two *upādhis*—those of the *atman* and the *jiva*—are completely rejected, there is neither *atman* nor *jiva*. The king has his kingdom, the warrior his arms, on the removal of these there is neither king nor warrior

अथात आदेश इति श्रुतिः स्वयं निवेदति ब्रह्मणि कल्पितं द्वयम् ।  
श्रुतिप्रमाणानुगृहीतबोधात् तयोर्निरासः करणीय एवम् ॥ २४७ ॥

Hence the *śruti* (Veda) says that the duality created (by illusion) in Brahman is

<sup>1</sup> *Mayā* here—the life current issuing from the Logos and creating illusion

eliminated through knowledge, then *atman*  
and *jiva* disappear 247

नेद नेद कल्पितत्वान्न सत्य रज्जौ दृष्टव्यालवत् स्वप्नवच्च ।  
इत्थ दृश्य साधुयुक्त्या व्यपोह्य ज्ञेय पश्चादेकभावस्तयोर्य ॥

Through logical inferences having rejected  
as usual every conception of what is visible,  
created by mind like the notion of the serpent  
(imagined) in the rope, or like (things seen in)  
dream, the identity of *atman* with Brahman is  
realized 248

ततस्तु सौ लक्षणाया सुलक्ष्यौ तयोरखण्डैकरसत्वसिद्धये ।  
नाल जरत्या न तथाजहत्या किंतूमयार्थात्मिकयैव भाव्यम् ॥२४९॥

Therefore, having ascertained these attri-  
butes, their identity is established just as that  
of a figure of speech which loses its original  
meaning and takes an additional sense But  
in order to realize this identity, neither the  
literal nor the figurative signification is to be  
lost sight of, both must be united in order to  
realize the identity of the Logos and Para-  
brahman (Harmony must be sought in the  
analogy of contraries) 249

■ देवदत्तोऽयमिनीह चैकता विरुद्धधर्माशमपास्य कथ्यते ।  
यथा तथा तत्त्वमसीति वाक्ये विरुद्धधर्मानुमयत्र हित्वा ॥ २९० ॥

‘That Devadatta is myself’—here the identity is indicated by the rejection of the contrary attributes of the terms. Similarly in the saying, ‘That thou art,’ rejecting the contrary attributes in both terms, identity is established 250

सदृश्य चिन्मात्रतया सदात्मनोरखण्डभाव परिचीयते बुधैः ।  
एव महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभाव ॥ २९१ ॥

The wise know the perfect identity of the *atman* with Parabrahman by attaining the standpoint of the Logos. In hundreds of great aphorisms is declared the identity of Brahman and the *ātman* 251

अस्थूलमित्येतदसन्निरस्य सिद्ध स्वतो व्योमवदप्रतर्क्यम् ।  
अतो मृषामात्रमिदं प्रतीतं जहीहि यत् स्वात्मतया गृहीतम् ।  
ब्रह्माहमित्येव विशुद्धबुद्ध्या विद्धि स्वमात्मानमखण्डबोधम् ॥ २९२ ॥

Renounce the false conception you have formed and understand through thy purified intellect that thou (*ātman*) art that subtle,

self-existent, Brahman which is perfect knowledge 252

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाभित

स्तद्वत् सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सत परं किमपि तत् सत्यं स आत्मा स्वयं

तस्मात् तत्त्वमसि प्रशान्तममलं ब्रह्मादयं यत्परम् ॥ २५३ ॥

Just as the pot made from clay is to be considered clay, so what is evolved out of *atman* is always *atman*, and every thing is *atman*, and there is nothing existing apart from it, therefore thou art 'That'—absolute peace, without stain, great—Brahman without a second 253

निद्राकल्पितदेशकालविषयज्ञात्रादिमर्बं यथा

मिथ्या तद्वदिहापि जाग्रति जगत् स्वाज्ञानकार्यत्वंत ।

यस्मादेवमिदं शरीरकणप्राणाहमाद्यप्यसत्

तस्मात् तत्त्वमसि प्रशान्तममलं ब्रह्मादयं यत्परम् ॥ २५४ ॥

Just as in dreams the place, time, objects and ideas are all unreal, so also this world, created by ignorance, is unreal, and so are also this body, senses, vital airs, egoism, etc. Therefore understand thou art 'That'—

absolute peace, without stain, great—Brahman  
without a second. 254

जातिनीतिकुलगोत्रदूरगं नामरूपगुणदोषवर्जितम् ।  
देशकालविषयातिवर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

Realize that thou art 'That'—Brahman  
which is far beyond caste, worldly wisdom,  
family and clan, devoid of name, form, quali-  
ties and defects, beyond time, space and  
objects of consciousness.<sup>1</sup> 255

यत् पर सकलव्यापगोचरं गोचरं विमलबोधचक्षुषः ।  
शुद्धचिद्ब्रह्मनादिवस्तु यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

<sup>1</sup> The *Turiya* consciousness, or the *atman* being no object of any  
thought can only be indicated by paradoxes. The highest con-

becomes *causality*. Thus the *Turiya*, having no connection with action, cannot  
be attained by any action. It is not perceptible by *buddhi*, yet

Realize that thou art 'That'—Brahman which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance 256

षट्भिरुर्मिभिर्योगि योगिद्वयावित न कर्णविमावितम् ।

बुद्धयवेशमनयश्मूति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

Realize that thou art 'That'—Brahman which is untouched by the six human infirmities<sup>1</sup>, it is realized in the heart of Yogis,<sup>2</sup> it cannot be perceived by the senses, it is imperceptible by intellect or mind 257

आन्तिकल्पितनगकडाश्रय स्वाश्रय च सदसद्विद्वक्षणम् ।

निष्कण्ड निरुपमानमृद्धिमद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

Realize that thou art 'That'—Brahman on which rests the world, created through ignorance, it (Brahman) is self sustained, it is different from (relative) truth, and from untruth, indivisible, beyond mental representation 258

जन्ममृद्धिपरिणत्यपक्षयव्याविनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवनशतकारण ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

<sup>1</sup> Hunger thirst greed, delusion decay and death.

<sup>2</sup> i.e. in samadhi



Realize that thou art 'That'—Brahman which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction. 259

अस्तमेदमनपास्तलक्षणं निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्तिं यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

Realize that thou art 'That'—Brahman which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided. 260

एकमेव सद्नेककारणं कारणन्तरनिरासकारणम् ।

कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

Realize that thou art 'That'—Brahman which is the one only reality, the cause of multiplicity, the cause that eliminates all other causes, different from the law of cause and effect. 261

निर्विकल्पकमनल्पमक्षरं यत् क्षराक्षरविलक्षणं परम् ।

नित्यमत्र्ययसुखं निरञ्जनं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

Realize that thou art 'That'—Brahman which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible Logos, eternal, immutable bliss, and free from stain 262

यद् विभाति मन्नेकधा भ्रमाज्जामरूपगुणविक्रियात्मना ।  
हेमवत् स्वयमविक्रिय सदा ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

Realize that thou art 'That'—Brahman, that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments) 263

यच्चकास्त्यनेपर परात्पर ग्रन्थगेकरसमात्मलक्षणम् ।  
सत्यचित्सुखमनन्तमश्रय ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६४ ॥

Realize that thou art 'That'—Brahman which alone shines, which is beyond the Logos, all pervading, uniform, truth, consciousness, bliss, having no end, indestructible 264

उक्तमर्थमिममात्मनि स्वय भावय प्रथितयुक्तिभिर्धिया ।  
सगयादिरहित फगम्बुवन् तेन सत्त्वनिगमो भविष्यति ॥ २६५ ॥

By known logical inferences and by intuition realize thyself as *atman*, just as the meaning of a word is understood, the certainty of this truth will be established without doubt just as water (held) in the palm of the hand 265

स्व बोधमात्र परिशुद्धतत्त्व विज्ञाय सचे नृपवच्च सैन्ये ।  
तदात्मनैवात्मनि सर्वदा स्थितो विलापय ब्रह्मणि दृश्यजातम् ॥ १

Having realized oneself as pure knowledge, the supremely pure truth, and being supported by it, remaining ever constant in the *atman* as a king in battle depends on his army, merge this objective universe in Brahman 266

बुद्धौ गुहाया सदसद्विलक्षण ब्रह्मास्ति सत्य परमद्वितीयम् ।  
तदात्मना योऽत्र वसेद् गुहाया पुनर्न तस्याङ्गगुहाप्रवेश ॥२६७॥

Brahman, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre<sup>1</sup> of wisdom, whoever dwells in that centre has no rebirth 267

ज्ञाते वस्तुन्यपि बलवती वासनानादिरेषा  
कर्ता भोक्ताप्यहमिति दृढा यास्य समारहेतुः ।

<sup>1</sup> Literally the cavity (between the eyebrows)

प्रत्यगृष्टात्मनि निवसता सापनेया प्रयत्ना-

न्मुक्तिं प्राप्नुस्तादिह मुनयो वासनातानव यत् ॥ २६८ ॥

Even if the substance (or truth) is intellectually grasped, the desire which has no beginning (expressed in the words) "I am the actor and also the enjoyer" is strong and firm, and is the cause of conditioned existence. That desire may be got rid of with great effort by realizing that *ātman* is Brahman. The sages on earth call the getting rid of that desire (literally thinning away, desire being compared to a rope) emancipation. 268

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६९ ॥

The erroneous conception that attributes one thing to another, such as that *ātman* is the egoism, body, senses, etc. must be rejected by the wise through devotion to *ātman*.<sup>1</sup> 269

ज्ञात्वा स्व प्रत्यगात्मानं बुद्धितद्बुद्धिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्यानात्मन्यात्ममतिं जहि ॥ २७० ॥

<sup>1</sup> Cp *Light on the Path*

Knowing that *atman* as the witness of mind and its operation, and having realized through pure conduct that *atman* is the self, abandon the perception of Non spirit as Spirit 270

लोकानुवर्तन त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।  
शास्त्रानुवर्तन त्यक्त्वा स्वाध्यासापनय कुरु ॥ २७१ ॥

Having given up following the way of the world, the body, or the scriptures, remove the erroneous conception that *atman* is non-*atman* 271

लोकवासनया जन्तो शास्त्रवासनयापि च ।  
देहवासनया ज्ञान यथावन्नैव जायते ॥ २७२ ॥

Owing to a person's desire<sup>1</sup> for the things of the world, the scriptures and the body, true knowledge cannot be produced 272

ससारकारागृहमोक्षमिच्छो-  
रयोमय पादनिबद्धशृङ्खलम् ।  
वदन्ति तज्ज्ञा पदुवासनात्रय  
योऽस्माद् विमुक्त समुपैति मुक्तिम् ॥ २७३ ॥

This cruel trinity<sup>1</sup> of desire is called by those who know, the iron chain that binds the feet of one aspiring for liberation from the prison house of conditioned existence, he who is free from this attains liberation 273

जलादिसर्पकवशात् प्रभूतदुर्गन्धवृत्तागरुदिश्वयासना ।  
सर्पणेनैव विभाति सम्यक्प्रवृत्तमाने सति बाह्यगन्धे ॥ २७४ ॥

As by mixture with water and by friction, sandal-wood emits an excellent odour, removing all bad smells, so divine aspiration becomes manifest when external desire is washed away 274

अन्तःश्रितानन्तदुरन्तवासनाशूलीविलिप्ता परमात्मवासना ।  
प्रज्ञातिसर्पणतो विजुह्वा प्रतीयते चन्दनगन्धवत् स्फुटा ॥ २७५ ॥

Aspiration towards the supreme *atman* is covered by the dust of fatal desires lurking within, but becomes pure and emits a fine odour by the friction of wisdom just as the sandal wood (emits odour) 275

<sup>1</sup> *Sātra pāraṇa Deha-bā ana and Loka-bā ana* See *Jvanmuktī lēka* by Śrī Vidyāranya Svami chapter II (Dr. ved's translation p. 72) This is a very valuable treatise which gives hope of Liberation in this very life to every one. Compare the teachings of J. Krishnamurti in his books *Life in Freedom and Now*

अनात्मवासनाजालेस्तिरोभूतात्मवासना ।

नियात्मनिष्ठया तेषा नाशे भाति स्वयं स्फुटम् ॥ २७६ ॥

The aspiration towards *atman* is stifled by the net of unspiritual desires, for by constant devotion to *atman* they are destroyed, and divine aspiration becomes manifest 276

यथा यथा प्रयगवस्थित मनस्तथा तथा मुञ्चति बाह्यवामना ।

नि शेषमोक्षे सति वासनानामात्मानुभूति प्रतिबन्धशून्या ॥ २७७ ॥

In proportion as the mind becomes firm by devotion to *atman*, it renounces all desires for external things, when all desires are completely exhausted, the realization of *atman* is unobstructed 277

स्यात्मन्येव सदा स्थित्या मनो नश्यति योगिन ।

वासनाना क्षयश्चात स्वाध्यासापनय कुरु ॥ २७८ ॥

By constant rest in the *ātman* the (individualized) mind of the Yogis disappears and desires are exhausted, therefore remove the erroneous conception that Non spirit is Spirit 278

तमो द्वाभ्या रज सत्त्वात् सत्त्व शुद्धेन नश्यति ।

तस्मात् सत्त्वमवष्टभ्य स्वाध्यासापनय कुरु ॥ २७९ ॥

The quality of *tamas* is eliminated by the other two qualities—*rajas* and *sattva*—*rajas* by *sattva*, and *sattva* by purified *sattva*, therefore, having recourse to *sattva*, remove the erroneous conception that Non spirit is Spirit  
279

प्रारब्धं पुण्यं वपुरिति निश्चय निश्चल ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनय कुरु ॥ २८० ॥

Having ascertained that the body cherishes past Karma, become firm and calm and with great efforts remove the erroneous conception that Non spirit is Spirit  
280

नाहं जीव परं ब्रह्मेत्येतद्भ्यावृत्तिपूर्वकम् ।

वासनावेगतं प्राप्तस्वाध्यासापनय कुरु ॥ २८१ ॥

By realizing "I am not *jiva* but Para brahman," remove the erroneous conception that Non spirit is Spirit, which is produced by the force of desire  
281

श्रुत्या युक्त्या स्थानुमूल्या ज्ञात्वा सार्वत्रिकमात्मनः ।

वचिदामासतं प्राप्तस्वाध्यासापनय कुरु ॥ २८२ ॥

Having understood from the scripture, from logical reasoning and from experience, the



all-pervading nature of your *ātman*, remove the erroneous conception that Non-spirit is Spirit, which might arise through the reflection of that something somewhere. 282

अनादानविसर्गाम्यामीपन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८३ ॥

For the *muni* (ascetic) there is no activity concerning giving or taking, therefore by devotion to the one, diligently remove the erroneous conception that Non-spirit is Spirit. 283

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदाढ्याय स्वाध्यासापनय कुरु ॥ २८४ ॥

In order to strengthen the conviction of self-identity with Brahman, remove the erroneous conception that Non-spirit is Spirit, through the knowledge of the identity of self and Brahman which arises from such sentences as 'thou art That'.

284

अहंभावस्य देहेऽस्मिन् निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८५ ॥

So long as the notion 'I am this body' is not completely abandoned, control yourself

with great concentration, and with great effort  
remove the erroneous conception that Non-  
spirit is Spirit 285

प्रसीनिर्जोवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन् स्वाध्यासापनय कुरु ॥ २८६ ॥

O wise man! So long as the notion remains  
that there is *jiva* and the world, even but as  
a dream, without interruption remove the  
conception that Non-spirit is Spirit 286

निद्राया लोकगतायाः शब्दादेरपि विस्मृतेः ।

कचिन्नावसर दत्त्वा चिन्तयात्मानमात्मनि ॥ २८७ ॥

Without allowing any interval of forgetful-  
ness through sleep, news of worldly affairs, or  
the objects of sense, meditate on the Self in  
the self 287

मानापित्रोर्मत्रेद्रूत मडमासमय वपुः ।

त्यक्त्वा चाण्डालवद् दूरं ब्रह्मीभूय कृती भव ॥ २८८ ॥

Having quitted this body which is composed  
of flesh and impurities and produced from the  
impurities of father and mother, as (one quits)  
an outcaste, become Brahman and attain *the*  
end 288

घटाकाश महाकाश इवात्मान परात्मनि ।

विलाप्याखण्डभावेन तूर्णो भव सदा मुने ॥ २८९ ॥

Having merged the *alman* in Paramātman even as the space occupied by the water jar is merged in free space, remain for ever silent in that state

289

स्वप्रकाशमधिष्ठान स्वयभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्ड त्यज्यता मलमाण्डवत् ॥ २९० ॥

Having become the self illumined, basal Brahman through the Logos, the macrocosm is to be abandoned as well as the microcosm, like a pot containing foul matter

290

चिदात्मनि सदानन्दे देहान्द्रामहविषम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९१ ॥

Having transferred the concept of "I", as inhering in the *a'man* which is consciousness, truth and bliss, and having abandoned all attributes, become for ever ONE

291

यत्रैव जगदाममो दर्पणान्तं पुं यथा ।

तद् ब्रह्माहमिति शब्दा शृत्वा हृत्वा मयिच्छति ॥ २९२ ॥

Realizing as the "I" that Brahman in which this universe is reflected as a city in the mirror, thou shalt attain the final object 292

यत् सत्यभूत निजरूपमाद्य चिदद्वयानन्दमरूपमक्रियम् ।  
तदेतत् मिथ्यावपुस्तत्सृजेतच्छैलपर्वद् वेपमुपात्तमात्मन ॥ २९३ ॥

Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *atman* just as an actor (abandons) the dress (put on) 293

सर्वात्मना दृश्यमिदं मृषैव  
नैवाहमर्थं क्षणिकत्वदर्शनात् ।  
जानाम्यहं सर्वमिति प्रतीति  
दुतोऽहमादे क्षणिकस्य सिध्येत् ॥ २९४ ॥

The objective universe is false from (the standpoint of) the Logos, and this (objective universe) is not "I" (Logos) because only transitory. How then can the concept "I know all" be established with regard to transitory objects (such as) egoism and the rest? 294

अहंपदार्थस्त्वहमादिसाक्षी

नित्यं मुमुक्षायपि भावदर्शनात् ।

ब्रूते ह्यनो नित्य इति श्रुति स्वयं

सत्प्रत्यगात्मा सदमद्विलक्षण ॥ २९५ ॥

The substance "I" ■ the witness of the egoism and the rest, as its being, is always perceived—even in dreamless sleep, and the scripture itself calls (it) unborn and eternal, therefore the *atman* is different from (relative) truth and untruth

295

विकारिणः सर्वविकारवत्ता नित्योऽविकारो भवितुं समर्हति ।

मनोरथस्त्वप्रमुषुषितु स्फुटं पुन पुनर्दृष्टमसत्प्रमेतयो ॥ २९६ ॥

The eternal unchangeable *atman* alone can be the knower of all differentiations of those which are differentiated. The character of these two (differentiable and differentiation) is unreal because repeatedly and clearly perceived in the objective desires of the mind, in dream and in dreamless sleep

296

कालत्रयाबाध्यमखण्डबोध

ज्ञात्वा स्वमात्मानमुपहि शान्तिम् ॥ २९७ ॥

Therefore abandon the notion of "I" in connection with ■ mass of flesh, as also this notion itself which is a product of *buddhi*. But having known the *ātman* which ■ affected by neither past, present nor future, attain peace

297

त्यजाभिमान कुलगोत्रनामरूपाश्रमेष्वादृशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादीस्त्यक्त्वा भवाखण्डमुखस्वरूपः ॥

Abandon the notion of "I" in family, clan, name, form and state of life, which all depend on this physical body and also having abandoned the properties of the *linga sarīra*, such as the feeling of being the actor and the rest, become the essential form which is absolute bliss

298

सन्त्यन्ये प्रतिबन्धा पुन समारहेतवो दृष्टा ।

तेषामेक मूल प्रथमविकारो भवत्यहंकारः ॥ २९९ ॥

There are other obstacles which are perceived to be the cause of a man's embodied existence. Of these the first is the modification called *aḥamkāra* (egoism)

299

यावत् स्यात् स्वम्य सबन्धोऽहकारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ ३०० ॥

So long as one is connected with the vile *aḥamkāra* (egoism), there is not the least indication of *mukti* (final emancipation) which is a strange (thing to him) 300

अहकारप्रहान्मुक्त स्वरूपमुपपद्यते ।

चन्द्रवद् विमल पूर्ण सदानन्द स्वयम् ॥ ३०१ ॥

He who becomes free from the spark of *aḥamkāra* attains the essential form which is self-illuminated, stainless as the moon, all-pervading, eternal bliss 301

यो वा पुरे सोऽहमिति प्रतीनो

बुद्ध्या विमलस्तत्तमस्तातिमूढया ।

तस्यैव नि शेषनया विनाशे

ब्रह्मात्मभावं प्रतिपद्यन्त्य ॥ ३०२ ॥

He who through bewildering ignorance is deprived of the firm conviction that I (the Logos) am He (Parabrahman), realizes the identity of Brahman with *atman* on the complete destruction (of ignorance) 302

ब्रह्मानन्दनिधिर्महाबलवताहकारघोराहिना

संवेष्ट्यात्मनि रक्ष्यते गुणप्रवेशगडैस्त्रिभिर्मस्तकैः ।

विज्ञानाल्पमहासिना क्षुत्तिमता विच्छिद्य शीर्षत्रयं

निर्मल्याहिमिष निधिं सुखकरं धीरोऽनुमोक्तु क्षमः ॥ ३०३ ॥

The hidden treasure of supreme bliss is guarded by the very powerful and terrible snake *ahamkara*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy this hidden treasure of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge

303

यावद्वा यत् किञ्चिद् विषदोषस्फूर्तिरस्ति चेद् देहं ।

एवमारोग्याय भवेत् तद्दहतापि योगिनो मुक्त्यै ॥ ३०४ ॥

So long as there is the least indication of the effects of poison in the body, there cannot be freedom from disease. In like manner the ascetic (Yogi) will not gain *mukti* so long as there is egoism.

304

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहत्या ।

प्रत्यक्तत्त्वविवेकादयन्महमस्मीति विन्दते तत्त्वम् ॥ ३०५ ॥



By the complete cessation of egoism and the (consequent) extinction of all its deceitful manifestations, this essential truth—'This I am'—is realized through discrimination of the real self 305

अहकृतं यस्मिन्नहमिति मतिं मुच्यते सहसा

विकारात्मन्यात्मप्रतिफलश्रुतिं स्वस्थितिमुपि ।

यदध्यासात् प्राप्ता जनिमृतिजरादु खण्डिता

प्रतीचक्षिन्मूर्तेस्तत्र मुच्यते नो ससृतिरियम् ॥ ३०६ ॥

Abandon at once the notion of "I" in the *ahamkara* which is the cause of change, which experiences the consequences of Karma, and which is the destroyer of rest in one's own real self. To this erroneous conception that attributes one thing to another (e.g. that *ahamkara* is the real self) is due embodied existence—birth, death, old age, sorrow in you, the (reflection of the) *Logos* who is consciousness and is bliss 306

सदैकस्वरूपस्य चिदात्मना विमोहानन्दमूर्तेरेव यदकीर्तं ।

नैवान्यथा क्वाप्यविकारिणस्ते विनाहमध्यासमुच्यते ससृतिः ॥ ३०७ ॥

There is no other (cause) of this changeful existence of you (the reflection of) the

*cidatman* (Logos) who is unchangeable bliss itself, and whose only form is the reality of stainless glory, than this erroneous conception (that *ahamkara* is the real self) 307

तस्मादहकारमिमं स्वशत्रुं भोक्तुर्गले कण्टकवत् प्रसीतम् ।  
विच्छिद्य विज्ञानमहासिना स्फुटं मुहूर्द्वात्मसाम्राज्यसुखं यथेष्टम् ॥

Therefore having, with the great sword of real knowledge, cut down this *ahamkara*, the enemy of the true self and perceived (to be) like the thorn in the cater's throat, enjoy to heart's content the clearly manifest bliss of the empire of self 308

ततोऽहमादेर्विनिवर्त्य वृत्तिं

सत्यक्तरागं परमार्थलामात् ।

तूष्णीं समाम्स्वात्मसुखानुभूत्या

पूर्णात्मना ब्रह्मणि निर्विकल्पक ॥ ३०९ ॥

Therefore having put an end to the functions of the *ahamkara* and the rest, and being free from attachment by the attainment of the supreme object, be happy in the enjoyment of spiritual bliss, and remain silent in Brahman by reaching the all-pervading Logos and losing all sense of separateness 309

समूलकृत्तोऽपि महानह पुन-

व्युत्थेखित स्याद्यदि चेतसा क्षणम् ।

सजीव्य विक्षेपशत करोति

नमस्वता प्रावृषि वारिदो यथा ॥ ३१० ॥

The great *ahamkara*, even though (apparently) cut down to the very roots, will, if excited only for a moment by the mind, come to life again and cause a hundred distractions, just as during the rains clouds (are scattered about) by the storm

310

निगृह्य शत्रोरहमोऽवकाश कचिन्न देयो विषयानुचिन्तया ।

स एव सजीवनहेतुरस्य प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३११ ॥

Having subjugated the enemy *ahamkara*, no respite is to be given to it by reflection about objects, such respite is the cause of its revival, just as water is in the case of the extremely weakened lime tree

311

देहात्मना संस्थित एव कानी

विलक्षण कामयिता कथं स्यात् ।

अतोऽर्थसंग्रहपरत्वेमेव

मेदप्रसक्त्या भवन्वहेतु ॥ ३१२ ॥

How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of object is the cause of bondage, through attachment to differentiations 312

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद् बीजनाशस्तस्मात् कार्यं निरोधयेत्

It is observed that the growth of the seed (of change) the destruction of the former is of the latter. therefore the former is annihilated.

वासनावृद्धिः कार्यं कार्यवृद्धया च वासन

वर्धते सर्वथा पुनः संसारो न निवर्तते ॥

By the strength of *vā* accumulated, and by the *kārya*, *vāsanā* increases, (thus) changeful life of the ego

संसारवन्वर्त्तिष्ठत्यै तद्वत्प्रवर्धयेत्

वासनावृद्धिरेताम्या चिन्तया क्रियया

<sup>1</sup> *Vāsanā*, an impression remaining from past (good or evil) Karma

An ascetic must burn out these two, (*vāsanā* and *kāra*) in order to sever the bond of changing existence. The growth of *vāsanā* is due to these two, thought and external action. 315

ताभ्या प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणा च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१६ ॥

*Vāsanā*, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances, (should be sought). 316

सर्वत्र सर्वतः सर्वं ब्रह्मात्रावलोकनम् ।

सद्भाववासनादाट्यात् तत् त्रयं लयमप्नुते ॥ ३१७ ॥

By everywhere, in every way, looking upon everything as Brahman, and by strengthening the perception of the (one) reality this triad will disappear. 317

क्रियानाशे भवेच्चिन्तानाशोऽस्माद् वासनाक्षयः ।

वामनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१८ ॥

By the extinction of action,<sup>1</sup> comes the extinction of anxious thought, from this (latter)

<sup>1</sup> Absolute detachment of the self from action. See *Bhagavad-gītā*, ch III.

How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of object ■ the cause of bondage, through attachment to differentiations 312

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते ।

कार्यनागाद् बाजनाशस्तस्मात् कार्यं निरोधयेत् ॥ ३१३ ॥

It is observed that the growth of motive is the growth of the seed (of changing existence), the destruction of the former is the destruction of the latter therefore the former is to be annihilated 313

वासनावृद्धिर्न कार्यं कार्यवृद्ध्या च वासना ।

वर्धने सर्वथा पुनः ससारो न निवर्तते ॥ ३१४ ॥

By the strength of *vāsana*,<sup>1</sup> *karya* (action) is accumulated, and by the accumulation of *karya*, *rasana* increases, (thus) in every way the changeful life of the ego continues 314

समाख्यन्धमिच्छित्त्यै तद्द्वयं प्रदहेयम् ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१५ ॥

<sup>1</sup> *Vasana* an impression remaining unconsciously in the mind from past (good or evil) *karma*

An ascetic must burn out these two, (*vasana* and *karya*) in order to sever the bond of changing existence. The growth of *vasana* is due to these two, thought and external action. 315

ताभ्या प्रवर्धमाना सा सूते संसृतिमात्मन ।

श्रयाणा च क्षयोपाय सर्वावस्थामु सर्वदा ॥ ३१६ ॥

*Vasana*, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances, (should be sought) 316

सर्वत्र सर्वत सर्वं ब्रह्ममात्रावलोकनम् ।

सद्भाववासनादाढ्यात् सत् त्रय लयमश्नुते ॥ ३१७ ॥

By everywhere, in every way, looking upon everything as Brahman, and by strengthening the perception of the (one) reality this triad will disappear. 317

क्रियानाशे भवेच्चिन्तानाशोऽस्माद् वासनाक्षय ।

वामनाप्रक्षयो मोक्ष सा जीवन्मुक्तिरित्यते ॥ ३१८ ॥

By the extinction of action,<sup>1</sup> comes the extinction of anxious thought, from this (latter)

<sup>1</sup> Absolute detachment of the self from action. See *Bhagavad* 2. 40 ch III

the extinction of *vasana* The final extinction of *vasana* is liberation—that is also called *jivanmukti* <sup>1</sup> 318

सद्वासनास्फूर्तिविजृम्भणे सति

ह्यसौ विलीना त्वहमादिवासना ।

अतिप्रकृष्टाप्यरुणप्रभाया

विलीयते साधु यथा तमिस्रा ॥ ३१९ ॥

Aspiration towards the real, being fully manifested, *vasana* as directed to *ahamkara* and the rest disappears, as darkness does in the light of the supremely brilliant sun 319

तमस्तम कार्यमनर्थजाल न दृश्यते सत्युदिते दिनेशे ।

तथाद्यानन्दरसानुभूतौ नैवास्ति बन्धो न च दुःखगन्ध ॥

As on the rising of the sun darkness and the effects of darkness—that net of evils—are not seen, so on the realization of absolute bliss, there is neither bondage nor any trace of pain 320

<sup>1</sup> See *Jivanmukti Upanishad* by Śrī Vyāraṇya (Divyāśaśraṇa) where destruction of latent desire (*vasana*) dissolution of mind (*manonāśa*) and Gnosis (*satya-jñāna*) are interdependent contributive forces necessary for Liberation Also *Life in Freedom* by J. Krishnamurti



दृश्यं प्रतीतं प्रविलापयन् स्वयं सन्मात्रमानन्दघनं विभावयन् ।  
समाहितं सन् बहिरन्तरं वा कालं नयेथा सति कर्मबन्धे ॥

Transcending all perceptible objects, realizing the only truth which is full of bliss controlling the external and internal (organs), so you should pass the time while the bondage of Karma remains 321

प्रमादो ब्रह्मनिष्ठाया न कर्तव्यः कदाचन ।  
प्रमादो मृत्युरित्याह भगवान् ब्रह्मण मुत ॥ ३२२ ॥

In devotion to Brahman there must be no negligence. Brahma's son<sup>1</sup> has said that negligence is death 322

न प्रमादादनर्थोऽन्या ज्ञानिनः स्वस्वरूपतः ।  
तता मोहस्ततोऽहमीस्ततो बन्धस्तता व्यथा ॥ ३२३ ॥

For the wise there is no other danger than negligence in regard to the real form of self. From that springs delusion, from delusion *ahamjara*, from *ahamjara* bondage, and from bondage pain 323

<sup>1</sup> Sanat-sukta says in the *Sanat-suktyam Mahabharata* Udyoga P. I verily call heedlessness death and likewise I call freedom from heedlessness immortality. Telang's trans.

विषयामिमुख दृष्ट्वा विद्वांसमपि विस्मृति ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२४ ॥

Forgetfulness (of his true self) casts (into the ocean of births and deaths) even a learned man attracted by sense objects, his mind being perverted, as a woman (casts off) her lover

324

यथा प्रकृष्ट शैवाल क्षणमात्र न तिष्ठति ।

आवृणोति तथा माया प्राज्ञ वापि पराङ्मुखम् ॥ ३२५ ॥

As moss (covering a sheet of water) does not remain (when pushed back) (fixed) even for a moment, so illusion (*maya*) veils even the learned who turn back (forgetting the real self)

325

लक्ष्यच्युत चेद्यदि चित्तमीषद्

बहिर्मुख सनिपतेत् ततस्तत् ।

प्रनादत प्रश्रुतकेलिकन्दुक

सोपानपङ्क्तौ पतिता यथा तथा ॥ ३२६ ॥

If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing ball carelessly dropped on a flight of steps

326

विषयेष्वाविशचेत् सकल्पयति तद्गुणान् ।

सम्यक्सकल्पनात् काम कामात् पुनः प्रवर्तनम् ॥ ३२७ ॥

The mind directed towards objects of sense determines their qualities (and thus becomes attracted by them), from this determination arises desire, and from desire human action <sup>1</sup> 327

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यथ ।

पतितस्य विना नाश पुनर्नारोह ईक्ष्यते ।

सकल्प वर्जयेत् तस्मात् सर्वानर्थस्य कारणम् ॥ ३२८ ॥

From that comes separation from the real self one thus separated retrogrades There is not seen the re ascent but the destruction of the fallen one . Therefore abandon thoughts (about sense-objects) the cause of all evils 328

अतः प्रमादात्त परोऽस्ति मृत्युर्विवेकिना ब्रह्मविदः समाधौ ।

समाहितः सिद्धिमुपैति सम्यक् समाहितात्मा भव सावधानः ॥

Therefore for one possessed of discrimination knowing Brahman in *samadhi*, there is no death other than from negligence He who is absorbed in (the real) self, achieves

the fullest success, hence be heedful and self-controlled 329

जीरतो यस्य कैवल्य विदेहे च स केवल ।

यत्किञ्चित् पश्यनो भेद मय ब्रूते यजु श्रुति ॥ ३३० ॥

He who while living realizes unity (with the supreme), does so also when devoid of the body For him who is conscious of even the slightest differentiation there is fear—so says the *Tajur-veda* <sup>1</sup> 330

यदा कदा वापि विपश्चिदेष ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।

पश्यत्यथानुद्य मय तदव यदीक्षित भिन्नतया प्रमादात् ॥ ३३१ ॥

When at any time the learned man perceives even an atom of differentiation in the infinite Brahman, then what is perceived as difference through negligence is to him a (cause of) fear 331

श्रुतिस्मृतिन्यायशतैर्निषिद्धे दृश्येऽत्र य स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजात निषिद्धकर्ता स मलिम्लुधो यथा ॥

He who regards what is perceived as the ego, in spite of hundreds of injunctions to the contrary in *sruti* (Vedas), *smṛti* (law books),

<sup>1</sup> *Katha Upaniṣad*

and Nyāya (logic), falls into a multitude of sorrows on sorrows, (such a man) the doer of what is forbidden, is like a *malinluk* (a demon)

332

सत्याभिस्रानरतो विमुक्तो महत्त्वमात्मीयमुपैति नित्यम् ।

मिथ्याभिस्रानरतस्तु नश्येद् दृष्ट तदेतद् यदचोरचोरयो ॥३३३॥

The liberated man devoted to the pursuit of truth, always attains the glory of (the real) self, while he who is devoted to the pursuit of falsehood perishes, this is seen even in the case of a thief and an honest man

333

यतिरसदनुसर्धि बन्धहेतु विहाय

स्वयमयमहम्स्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।

मुखयति ननु निश ब्रह्मणि स्वानुभूत्या

हरति परमविद्याकार्यदु ख प्रतीतम् ॥ ३३४ ॥

The ascetic abandoning the pursuit of unreality, the cause of bondage, rests in the spiritual perception, "I am the Logos" Devotion to Brahman gives bliss through realization of (the real) self and takes away the great pain experienced as the effect of *aridya*

334

बाह्यानुसंधि परिवर्धयेत् फलं दुर्वासनामेव ततस्ततोऽधिकाम् ।  
 ज्ञात्वा विवेकैः परिहृत्य बाह्यं स्वात्मानुसंधिं विदधीन नित्यम् ॥

Pursuit of external objects results in increasing evil *vasana* more and more, therefore realizing the true character of such objects through discriminative knowledge, and abandoning them, be constantly engaged in the pursuit of the real self 335

बाह्ये निरुद्धे मनसि प्रवृत्तता मनः प्रसादे परमात्मदर्शनम् ।  
 तस्मिन् मुह्यते मग्नबन्धनाशो बहिर्निरोधः पदवी विमुक्ते ॥३३६॥

The (pursuit of) external objects being checked, tranquility of the mind (*manas*) is produced, from the tranquility of *manas* arises the vision of Paramatman (the Logos), from the clear perception of Paramâtman (results) the destruction of the bondage of conditioned existence. Restraint of the external is the way to liberation 336

कं परिहृत्य सन् सदसद्विवेकी श्रुतिप्रमाणं परमात्मदर्शी ।  
 जानन् हि दुर्वासतोऽवलम्ब्य स्वपातहेतां विशुभ-मुमुक्षु ॥

What learned man, capable of discrimination between the real and the unreal,

understanding the supreme object according to the conclusions of the *śruti*, and aspiring for liberation, would, like a child, rest in the unreal, the cause of his own fall? 337

हादिसंसक्तिमतो न मुक्तिर्मुक्तस्य देहाद्यभिमत्यभावः ।  
मुक्तस्य नो जागरणं न जाग्रतः स्वप्नस्तयोर्मिन्नगुणाश्रयत्वात् ॥

There is no *mokṣa* for him who is attached to body and the rest; in the liberated there is no notion of the body and the rest being the ego. The sleeping man is not awake, and the man awake is not asleep—different attributes inhering in each (condition). 338

अन्तर्बहिः स्वं स्थिरजङ्गमेषु ज्ञानात्मनाधारतया विलोक्य ।  
स्यक्ताखिलोपाधिरखण्डरूपः पूर्णात्मना यः स्थित एव मुक्तः ॥

He is liberated, who, having (by spiritual intelligence) perceived the Logos within and without, in moveable and immovable (things), realizing it as the basis of the ego and abandoning all *upādhis*, remains as the all-pervading, indestructible Logos. 339

सर्वात्मना बन्धविमुक्तिहेतुः सर्वात्मभावान्न परोऽस्ति कश्चित् ।  
दृश्याम्रदे सत्युपपद्यतेऽसौ सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥

There is no other means for the removal of bondage than the realization of the nature of the Logos. When objects of sense are not pursued, the state of being of the Logos is attained through unremitting devotion to it.

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दृश्यस्याग्रहण कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रिया कुर्वत ।

सम्यस्ताखिलधर्मकर्मविषयैर्निन्यात्मनिष्ठापरै-

स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ ३४१ ॥

How can the non pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of *dharma* (customary observances) and Karma (religious rites and ceremonies), be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them?

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सार्वात्म्यसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधि विदग्धात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४२ ॥



For the attainment (of the state of) the Logos by the *bhikṣu*,<sup>1</sup> engaged in the study of philosophy, *samadhī* is enjoined by the Śruti-text "Possessed of control over external organs and *mund*," and so forth ■ 342

आरुढगतेरहमो विनाश कर्तुं न शक्य सहस्रापि पण्डितै ।  
ये निर्विकल्पाख्यसमाधिनिश्चलास्तानन्तरानन्तमवा हि वासना ॥

Even the wise are not able at once to cause the destruction of egoism which has become strong by growth. Except in those who are fixed in *nirvikalpa samadhī*, *vasana* (creates) many births 343

अहमुद्वैष मोहिन्या योजयित्वावृतेर्बलात् ।  
विक्षेपशक्तिं पुरुषं विक्षेपयति तद्गुणं ॥ ३४४ ॥

*Viksepa śakti*, binding a man to the delusive idea of self through the power of *acarana-śakti*,<sup>2</sup> carries him (into embodied existence) by its qualities 344

<sup>1</sup> One in the fourth stage or *āśrama* of life: a mendicant

<sup>2</sup> From the *Bṛhadāraṇyaka Upaniṣad* (see *supra* śloka 20 et seq.)

<sup>3</sup> *Ācarana śakti* is the power that makes one thing appear as another. V. de śloka 115

विश्लेषशक्तिविजयो विषमो विघातु  
नि शेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयोऽलङ्काराभावे

नश्येत् तदावरणमात्मनि च स्वभावात् ॥ ३४५ ॥

Until the *avarana-sakti* ceases completely, the conquest of the *viksepa-sakti* is impossible. From its inherent nature the former is destroyed in the self when subject and object are distinguished, as (one distinguishes) milk and water.

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नि सशयेन भवति प्रतिबन्धशून्यो  
निश्लेषणं न हि तदा यदि चेन्मृषार्थे ।

सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतरवम् ।

छिनत्ति मायाकृमिमोहबन्ध

यस्माद् त्रिमुक्तस्य पुनर्न सद्यति ॥ ३४६ ॥

When there is a complete cessation of the (activity of) the *viksepa-sakti* in regard to the unreal, then without doubt or impediment arises perfect discrimination, born of clear perception, dividing the real and unreal principles, cutting asunder the bond of delusion.

produced by *māyā*, for one emancipated from that there is no more changeful existence. 346

परावैकत्वविवेकयद्विर्देहत्यविद्यागहन हाशेषम् ।

किं स्यात् पुनः संसरणस्य बीजमद्वैतमावं समुपेयुषोऽस्य ॥ ३४७ ॥

The fire of the knowledge of the oneness (of Brahman) without limitation, burns down completely the forest of *avidyā*; where then is the seed of changeful existence of him who has completely attained the state of oneness? 347

आवरणस्य निवृत्तिर्भवति च सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विद्विक्षेपजनिनदुःखनिवृत्तिः ॥ ३४८ ॥

By the thorough realization of the (one) substance *āvaraṇa-śakti* ceases. The destruction of false knowledge is the cessation of the pain (arising from) the *vikṣepa-śakti*. 348

एतत् त्रितयं दृष्टं सम्यग्जुस्वरूपविज्ञानात् ।

तस्माद् वस्तु सतत्त्वं ज्ञातव्यं बन्धनुक्तये विदुषा ॥ ३४९ ॥

By the perception of the true character of the rope these three are seen.<sup>1</sup> Therefore

<sup>1</sup> The power that envelopes the rope as the serpent, the mental perturbation caused thereby, and the erroneous knowledge that the rope is the serpent, are, all three of them, seen to disappear when it is perceived that the rope is the rope and not the serpent.

by the wise the essential substance ■ to be known for the sake of liberation from bondage 349

अयोऽग्नियोगादिव सत्समन्वयान्मात्रादिरूपेण विजृम्भते धी ।  
तत्कार्यमेतत् त्रितय यतो मृषा दृष्ट भ्रमस्वप्नमनोरथेषु ॥ ३९० ॥

Buddhi in conjunction with consciousness—similar to the union of the iron and fire—manifests itself as the faculties of sensation. The effects of this (manifestation) are the three (mentioned above), wherefore what is perceived in error in dream, and in desire, is false 350

ततो विकारा प्रकृतेरहमुक्ता देहावसाना विषयाश्च सर्वे ।  
क्षणेऽन्यथामावितया ह्यमीषामसत्त्वमात्मा तु कदापि नान्यथा ॥

Therefore all these objects beginning with *ahamkara* and ending in the body, are the modifications of *prakṛti*. These are unreal, because every moment they appear different, whereas the *atman* is at no time otherwise 351

नित्याद्वयाखण्डनिदेकरूपा बुद्ध्यादिताक्षी सदसद्विबक्षण ।  
अहपदप्रत्ययलक्षितार्थे प्रत्यक्मदानन्दधन परात्मा ॥ ३९२ ॥

Paramātmān is the eternal, unmixed bliss, the eternal, non dual, indestructible consciousness, ever the same form, the witness of *buddhi* and the rest, different from both ego and non ego, its true significance is indicated by the meaning of the word "I" (*aham*), the real self 352

इत्थं विपश्चित् सदसद्विभज्य निश्चित्य तत्त्वं निजबोधदृष्ट्या ।  
ज्ञात्वा स्वमात्मानमखण्डबोधं तेभ्यो विमुक्तं स्वयमेव शाम्यति ॥

The wise man, having thus discriminated between ego and non ego, having ascertained the one reality by innate (spiritual) perception, having realized his own *ātman* as indestructible knowledge, rests in the real self, being free from the two (ego and non ego) 353

अज्ञानद्वन्द्वप्रत्ययेर्नि शेषविलयस्तदा ।  
समाधिनाविकल्पेन यदाद्वैतात्मदर्शनम् ॥ ३९४ ॥

When by *avikalpa samadhi* the non dual *ātman* is realized, then ■ ignorance—the knot of the heart—completely destroyed 354

त्वमहमित्यादि कल्पना बुद्धिदोषात्  
प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधायस्य सर्वो विकल्पो

विद्ययनमुपगच्छेद् वस्तुतत्त्वावधृत्या ॥ ३५५ ॥

Paramātman (the Logos), being non dual and without difference, such conceptions as I, thou, and this, are produced through the defects of *buddhi*. But when *samadhi* is manifest, all differentiation connected with him (the *jiva*) becomes destroyed through the realization of the (one) real substance 355

शान्तो दान्त परमुपरत क्षान्तियुक्त समाधि

कुर्वन् नित्य कल्पयति यति स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितान् साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुख निष्क्रियो निर्विकल्प ॥ ३५६ ॥

The ascetic possessed of *sama*, *dama* supreme *uparati*, and *ksanti* (endurance), and devoted to *samadhi*, perceives the state of the Logos, and through that (perception) completely burns down all *vikalpa* (error) produced by *avidya* and dwells in bliss in Brahman free from *vikalpa* and action 356

समाहिता ये प्रविलाप्य बाह्य

श्रोत्रादि चेत स्वमह चिदात्मनि ।

न एव मुक्ता भवपाशबन्धे-

नान्ये तु पारोक्ष्यकथाभिवायिन ॥ ३५७ ॥

Those alone are freed from the bondage of conditioned being who, having transcended all externals, such as hearing, mind, self and egotism in the *cidatman* (the Logos), are absorbed in it, not those who simply speak about the mystery

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उपाधिभेदात् स्वयमेव भिद्यते चापाङ्गपोहे स्वयमेव केवल ।  
तस्मादुपाधेर्विलयाय विद्वान् वसेत् सदा कल्पसमाधिनिष्ठया ॥

Through the differences of *upadhi* the true self seems to be divided, on the removal of *upadhi* the one true self remains . Therefore let the wise man remain always devoted to *samadhi* until the final dissolution of *upadhi*

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सति सत्तो नरो यानि सद्भाव लेकनिष्ठया ।

कीटको भ्रमर ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५९ ॥

The man, devoted to *sat* (the real), becomes *sat* through exclusive devotion to that one

As the insect thinking constantly of the humble-bee becomes itself the bee <sup>1</sup> 359

क्रियान्तरासक्तिमपास्य कीटको

भ्यायन् यथालि ह्यलिमावमृच्छति ।

तथैव योगी परमात्मतत्त्व

भ्यात्वा समायाति तदेकनिष्ठया ॥ ३६० ॥

The insect, abandoning attachment to all other action, meditating on that humble-bee, attains the state of the humble-bee. Similarly the Yogi meditating on the Paramātman (Logos), becomes it through devotion to that one 360

अतीव सूक्ष्म परमात्मतत्त्व न स्यूलदृष्ट्या प्रतिपद्युमर्हति ।

समाधिनात्यन्तसुसूक्ष्मवृत्त्या ज्ञातव्यमर्थैरतिशुद्धबुद्धिभि ॥३६१॥

The excessively subtle Paramātman (the Logos) cannot be perceived through the gross vision (It is) to be known by worthy men,

<sup>1</sup> It is usually believed in India that a cockroach shut up with a humble-bee becomes after a time changed into the latter. A writer in the *Theosophist* states that he has witnessed such a transformation. (See *Theosophist* vol VI.) The phenomenon in question is unknown to modern entomology.



with very pure *buddhi* through the *samādhi* and supremely subtile (spiritual) faculties. 361

यथा सुवर्णं पुटपाकशोषितं त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।  
तथा मनः सत्त्वरजस्तमोमलं दशानेन संत्यज्य समेति सत्त्वम् ॥

As gold, properly purified by fire, attains its essential quality, abandoning all dross; so the *manas*, abandoning the impurities *saत्त्वा*, *rajas*, and *tamas* through meditation attains the Supreme Reality. 362

निरन्तराम्यासवशात् तदित्थं  
पक्वं मनो ब्रह्मणि लीयते यदा ।  
तदा समाधिः स विकल्पवर्जितः  
स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६३ ॥

When the *manas*, matured by ceaseless discipline of this kind, becomes merged in Brahman, then *samādhi*, devoid of all *vikalpa* (differences such as between subject and object), becomes of itself the producer of the realization of non-dual bliss. 363

मनादिनानेन मनस्तयामनामन्येष्विनाशोऽभिव्यक्तिर्नाशः ।  
अन्तर्बहिः सर्वत्र पश्य सर्वदा स्वरूपविष्णुर्द्विष्यततः स्यात् ॥

By this *samādhi* there is destruction of the entire knot of *vāsana* (desire), and (there is) extinction of all Karma (action) So there is always and in every way, within and without, a spontaneous manifestation of *Scarūpa* (Logos) 364

श्रुतेः शान्गुणं विद्यान्मनन मननादपि ।

निदिध्यास लक्षगुणमनन्त निर्विकल्पकम् ॥ ३६५ ॥

Know meditation to be a hundred times (superior) to listening, assimilation to be a hundred thousand times (superior) to meditation, and *nirvikalpa-samādhi* to be infinitely (superior) to assimilation 365

निर्विकल्पकसमाधिना स्फुटं ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगते. प्रत्ययान्तरविमिश्रितं भवेत् ॥३६६॥

Verily by *nirvikalpa samadhi* the essential reality called Brahman is clearly realized - not by any other means (As the non-dual reality) becomes mixed with other conceptions through the inconstancy of the activities of the *manas* 366

अतः समाग्रत्स्य यतेन्द्रियः सदा निरन्तर शान्तमनाः प्रतीचि ।

विश्वंमय ध्यानतमनाद्यविद्यया कृतं सदेकत्वविलोकनेन ॥ ३६७ ॥

Therefore with the organs of sense restrained, and in uninterrupted tranquillity of mind, be engaged in meditation on the Logos, and by perception of the one reality, destroy the darkness caused by beginningless *avidya* 367

योगस्य प्रथमं द्वारं वाङ्मनोरोषोऽपरिग्रहः ।

निराशा च निरीहा च निन्यमेकान्तशीलता ॥ ३६८ ॥

The first gate of Yoga is the control of speech, then non-acceptance (of anything and all), absence of expectation, absence of desire and uninterrupted devotion to the one (reality) 368

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः

सरोधे करणशमेन विलययापादहवासना ।

तेनानन्दरसानुभूतिचला ब्राह्मी सदा योगिन-

स्तस्नाच्चित्तनिरोध एव सततकार्यप्रयत्नान्मुने ॥ ३६९ ॥

Uninterrupted devotion to the one (reality) is the cause of the cessation of sense-enjoyment, *dama* is the cause of the tranquillity of the thinking self, and on account of *sama* egotism is dissolved. Thence proceeds the Yogi's perpetual enjoyment of the bliss of

Brahman Therefore the cessation of the activity of the thinking self is to be attained with effort by the ascetic 369

वाच नियच्छात्मनि त नियच्छ

बुद्धौ विषयच्छ च बुद्धिमाक्षिणि ।

त चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमा मजस्य ॥ ३७० ॥

Control speech by (thy) self, and that by *buddhi* (intellect), and *buddhi* by the witness of *buddhi* (divine light), merge that in *nirvikalpa-purnatman* (the Logos where no distinction exists between ego and non-ego) and obtain supreme rest 370

देहमाणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभि ।

यैर्वर्तते सनायोगस्तद्व्याप्नोऽस्य योगिन ॥ ३७१ ॥

The Yoga attains the state of those *upadhis*, namely body, life principle, senses, mind, intellect, etc with whose functions he is engaged (for the time being) 371

तन्निरुद्धा मुने सम्यक् सर्वोपरमेण मुमुक्षु ।

सहस्यते सदानन्दरमानुभवाविश्व ॥ ३७२ ॥

It is observed that on the cessation of activity (of those functions and *upādhis*), there comes for the *muni* that perfect happiness which is caused by abstinence from the pleasures of the senses and the realization of eternal bliss. 372

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।  
त्यजत्यन्तर्बहिः सङ्गं विरक्तस्तु मुमुक्षया ॥ ३७३ ॥

Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external. 373

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।  
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७४ ॥

External attachment is to objects of sense, internal is to egotism and the rest. It is only the dispassionate man, devoted to Brahman, who is able to renounce them. 374

वैराग्यबोधौ पुरुषस्य पश्चिद्वत् पक्षौ विज्ञानीहि विचक्षण त्वम् ।  
विमुक्तिसौधाप्रतलाविरोहणं ताम्र्यां विना नान्यतरेण सिध्यति ॥

O thou, discriminating man! Know renunciation and spiritual knowledge to be the

two wings of the embodied ego By nothing other than these two can ascent to the top of the creeper of nectar called Liberation be accomplished 375

अत्यन्तवैराग्यव्रत समाधि समाहितस्येव दृढप्रबोध ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिर्मुक्तात्मनो नित्यमुखानुभूति ॥३७६॥

For him who is possessed of excessive dispassion there is *samādhi*, for him in *samādhi* there is unwavering spiritual perception For him who has perceived the essential reality there is liberation, and for the liberated *atman* there is realization of eternal bliss 376

वैराग्यान् परं सुखस्य जनकं पश्यामि वश्यात्मन-

स्तवेच्छुद्धतरात्मबोधसहितं स्वाराज्यमाप्नाज्यधुक् ।

एतद् द्वारमजस्रमुक्तिद्वारतेर्यस्मात् त्वमस्मात् परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु धेयसे ॥ ३७७ ॥

For one whose self is controlled, I see no better generator of happiness than dispassion. If that, again, is accompanied by clear spiritual perception, he becomes the enjoyer of the empire of self dominion, this is the permanent gate of the maiden (named) Liberation. Therefore thou who art different from this,

being void of attachment to everything, ever  
gain knowledge for (thy) self for the sake of  
liberation 377

आशा छिन्धि विषोपमेषु विषयेष्वपि मृत्यो सृति-  
स्त्यक्त्वा जातिबुलाश्रमेष्वभिमतं मुञ्चातिदूरात् क्रिया ।  
देहादावसति त्वज्जात्मविषया प्रज्ञा कुरुवात्मनि  
त्व द्रष्टास्यमलोऽसि निर्द्वयपर ब्रह्मासि यद्वस्तुतः ॥ ३७८ ॥

Cut off desire of objects of sense which are  
like poison, these are the causes of death  
Having forsaken selfish attachment to caste,  
family and religious order, renounce all acts  
proceeding from attachment. Abandon the  
notion of self in regard to unreality—body  
and the rest—and gain knowledge of self.  
In reality thou art the seer, stainless, and  
(the manifestation of) the supreme non-dual  
Brahman 378

लक्ष्ये ब्रह्मणि मानसं हृदतरं संस्थाप्य बाह्येन्द्रियं  
स्वस्थाने प्रविशेद्य निश्चिन्तनुश्चापेक्ष्य देहस्थितिम् ।  
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्यानित्र  
ब्रह्मानन्दस्य पित्रात्मनि मुदा शून्ये किमन्यन्नम् ॥ ३७९ ॥

Having firmly applied the *manas* to the  
goal, Brahman, having confined the external

organs to their own places, with the body motionless, regardless of its state or condition, and having realized the unity of the *atman* and Brahman by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmanic bliss in thyself. What is the use of all else which is void of happiness? 379

अनात्मचिन्तन त्यक्त्वा कश्मलं दुःखकारणम् ।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३८० ॥

Abandoning all thought of non spirit which stains the mind and is the cause of suffering, think of *atman*, which is bliss and which is the cause of liberation 380

एष स्वयज्योतिर्हापसाक्षी विज्ञानकाशे विलसत्यजस्रम् ।

लक्ष्यं विधायैवमसद्विलक्षणमखण्डवृत्त्यात्मतयानुभावय ॥ ३८१ ॥

(This *atman*) is self illuminating, the witness of all (objects) and is ever manifest in the *vijnanamaya kosa*. Making this, which is different from *asat* (unreal), the aim, realize it as the indestructible self by abiding in it 381



एतमच्छिन्नया वृत्त्या प्रत्ययान्तगून्यया ।

उल्लेखयन् विजानीयात् स्वस्वरूपतया स्फुटम् ॥ ३८२ ॥

Uttering its name, realize it clearly as the essential form of self, the indivisible being, not dependent upon another 382

अत्रात्मनस्त्वं हृदीकुर्वन्नहमादिषु सत्यजन् ।

उदासीनतया तेषु तिष्ठेद् घटपटादिवत् ॥ ३८३ ॥

Thoroughly realizing it as the self, and giving up the idea of self as being egotism and the rest, and yet remaining in them, (regard them) as broken earthen pots through want of interest in them <sup>1</sup> 383

विशुद्धमन्तःकरणं स्वरूपे निवेश्य साक्षिण्यबोधमात्रे ।

शने शनैर्निश्चलतामुपानयन् पूर्णं स्वमेवानुविलोकयेत् ततः ॥

Having applied the purified *antahkarana* (the mind) to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the *puratman* 384

<sup>1</sup> Have no more concern than people have about such worthless things as broken pots which the ordinary house-holder looks upon as inauspicious objects not fit to be kept in any prominent part of the house

देहेन्द्रियप्राणमनोऽहमादिभि

स्वाज्ञानवल्गुसैखिलैरूपादिभि ।

विमुक्तमात्मानमखण्डरूप

पूर्णं महाकाशमिवावलोकयेत् ॥ ३८५ ॥

Regard the indestructible and all-pervading *ātman* freed from all the *upādhis*—body, senses, vitality, mind, egotism and the rest—produced by ignorance as *mahakāśa* (great space) 385

घटकलशकुसूलसूचिमुख्यैर्गगनमुपाविशतर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं परमहमादित्रिमुक्तमेकमेव ॥ ३८६ ॥

As space, freed for a hundred *upādhis* (such as) the small and large earthen pots, containing rice and other grains, is one and not many, similarly the pure Supreme, freed from egotism and the rest, is but one 386

ब्रह्मादिस्तम्बपर्यन्ता मृणामात्रा उपाधयः ।

तत्र. पूर्णं स्वमात्मानं परम्येदेकात्मना स्थितम् ॥ ३८७ ॥

From *Brahmā* down to the post, all *upādhis* are merely illusive. Therefore realize the all-pervading *ātman* as one and the same 387

यत्र भ्रान्त्या कल्पित यद्विवेके तत्तन्मात्र नैव तस्माद् विभिन्नम् ।  
 भ्रान्तेर्नाशे भ्रान्तिदृष्टाहितत्वं रज्जुस्तद्वद्विश्रमात्नस्वरूपम् ॥

Whatever is imagined through error as different (from the real), is not so on right perception, but it is merely that (thing itself). On the cessation of error what was seen before as a snake appears as the rope, similarly the universe is in reality the *ā'tman*. 388

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।  
 स्वयं विश्वमिदं सर्वं स्वस्मादन्यत्र किंचन ॥ ३८९ ॥

The *ā'tman* is Brahmā, the *ā'tman* is Viṣṇu, the *ā'tman* is Indra, the *ā'tman* is Śiva, the *ā'tman* is the whole of this universe; besides *ā'tman* there is nothing. 389

अन्तः स्वयं चापि बहिः स्वयं च  
 स्वयं पुरस्तात् स्वयमेव पश्चात् ।  
 स्वयं दक्षिणा स्वयमप्युदीच्या  
 तथोपरिष्ठात् स्वयमप्यवस्तात् ॥ ३९० ॥

The *ā'tman* is within, the *ā'tman* is without, the *ā'tman* is before, the *ā'tman* is behind, the *ā'tman* is in the south, the *ā'tman* is in the north, the *ā'tman* is also above and below. 390

तद्गुणेनभ्रमुद्गुदादि सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देशान्तरमेतत् सर्वं चिदेवैकम विशुद्धम् ॥ ३९१ ॥

As wave, foam, whirlpool and bubble—are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness 391

मदेवेदं सर्वं जगदवगतं बाह्यन्तर्मयो-

सोऽन्यत्रास्त्येव प्रकृतिपत्सामि स्थितयत ।

पृथक् किं मृत्पाया कलशजटकुम्भाद्यगतं

वददयथ भ्रान्तमस्त्वमहमिति मायामदिरया ॥ ३९२ ॥

Verily all this universe, known through mind and speech, is the spirit, verily nothing is except the spirit which lies on the other side of *prakṛti*. Are the various kinds of, earthen-vessels different from the earth? The embodied ego, deluded by the wine of *māya*, speaks of "I" and "you" 392

क्रियासनभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतगहित्य मित्याध्यामनिवृत्तये ॥ ३९३ ॥

By the cessation of action there remains no other than this. The *śruti* declares the

absence of duality, for the purpose of removing the erroneous conception that attributes one thing to another 393

आकाशवज्रिमलनिर्विकल्पनिःसीमनिष्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥

The real self is (in essence) the Supreme Brahman, pure as space, void of *vikalpa*, of boundary, of motion, of modification, of within and without, the secondless, having no other, (so) what else is there to know ? 394

यत्तन्मयं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीय. स्वयं

ब्रह्मेतज्जगदापराणु सकल ब्रह्माद्वितीयं श्रुतेः ।

ब्रह्मेवाहमिति प्रमुक्तमतयः संन्यक्तवाद्याः स्फुटं

ब्रह्मोभूय वसन्ति संनतचिदानन्दात्मनैव ध्रुवम् ॥३९५॥

What more is there to say? *Jīva* (ego), *śrayam* (the real self), from the atom to the universe, all is the non-dual Brahman—in different forms; the *śruti* says: I (the Logos) am Parabrahman. Those whose minds are thus illuminated, having abandoned all externals, abide in the eternal *cidānandātmān* (the Logos which is consciousness and bliss)

and thus reach Brahman This is quite certain. 395

अहि मय्यकोशेऽहवियोत्थापिताशा

प्रमभमनिष्कल्पे लिङ्गदेहेऽपि पश्चात् ।

निगन्तवितर्कानि निन्यमानन्दमूर्ति

स्वयमिति परिचीय ब्रह्मरूपेण निष्ठ ॥ ३९६ ॥

Kill out desires raised through egoism in the physical body full of filth, then those raised in the astral body. Know the (real) self, whose glory is celebrated in the Vedas, to be eternal, the very bliss, and remain in Brahman 396

शयाशरं यायद् भजति मनुजस्तावदशुचिः

परेभ्यः स्यात् क्लेशो जननमरणव्याविनिग्याः ।

यदात्मानं शुद्धं कलयति शिवाकाशमवलं

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९७ ॥

So long as a man is attached to the corpse-form,<sup>1</sup> he is impure<sup>2</sup> through enemies,<sup>3</sup> there is suffering associated with birth, death and

<sup>1</sup> Le the physical body

<sup>2</sup> In a levitical sense

<sup>3</sup> Le the six passions lust, anger, greed, delusion, pride and jealousy

disease When he perceives the pure *ātman* which is bliss and is immovable, then only (he) becomes free from these—so the Vedas declare 397

स्वात्मन्यारोपिताशेषामामवस्तुनिगमत् ।

स्वयमेव पर ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९८ ॥

On the removal of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless Brahman 398

समाहिताया सति चित्तवृत्तौ परात्मानि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदय विक्लव्य प्रब्रह्मना परिशिष्यते तत् ॥

When the functions of the thinking self are at rest in Paramātmān (the Logos), which is (in essence) Parabrahman void of *vikalpa*, then this *vikalpa* is perceived no longer and mere wild talk remains 399

असत्कल्पो विकल्पोऽय विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे मिदा कुत ॥ ४०० ॥

In the one substance, undifferentiable, formless and devoid of *rūpa*,<sup>1</sup> where is the

<sup>1</sup> The distinctness of one object from another

difference? Hence the distinction that this is the universe, is a false conception 400

द्रष्टृदर्शनद्वयादिभावस्तन्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुत ॥ ४०१ ॥

In the one substance, devoid of the conditions (of being), such as knower, knowledge and known, and undifferentiable, formless and devoid of *rūpa*, where is the difference? 401

कल्पार्णव इयान्यन्तपरिपूर्णवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुत ॥ ४०२ ॥

In the one substance, full as the ocean of *kalpa*,<sup>1</sup> and undifferentiable, formless, and devoid of *rūpa*, where is the difference? 402

तजसीव तमो यत्र प्रलीन भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुत ॥ ४०३ ॥

In the supreme reality, secondless and devoid of *rūpa*, in which ignorance the cause of illusion is destroyed, as darkness is in light, where is the difference? 403

<sup>1</sup> Ocean of *kalpa*—the supremely subtle cause into which every thing returns at the universal *pralaya*



एकात्मके परे तत्त्वे भेदवाता कथं भवेत् ।

सुषुप्ती मुखमात्रया भेद केनावलोकित ॥ ४०४ ॥

In the one supreme reality how can there be any indication of difference? By whom has any difference been perceived in *susupti*, which is merely a state of happiness? 404

न ह्यस्ति विश्व परतत्त्वबोधात् सदात्मनि ब्रह्मणि निर्विकल्पे ।  
कालत्रये नाप्यहिरीक्षितो गुणे न ह्यम्बुत्रिन्दुर्मृगतृष्णिकायाम् ॥

On the realization of the supreme Truth, in none of the three divisions of time is there the universe in *sadatman* (the eternal self), the consciousness which is (in substance) Brahman void of *vikalpa* (distinction or duality) (As on the truth being perceived) there is no snake in the rope nor a drop of water in the mirage<sup>1</sup> 405

मायानात्रमिदं द्वैतमद्वैत परमार्थतः ।

इति ब्रूतं श्रुति साक्षात् सुप्रसावनुभूयते ॥ ४०६ ॥

This duality exists only through *maya*, in absolute reality there is no duality, thus the

<sup>1</sup> In which they had been perceived erroneously

Vedas say clearly and it is perceived in  
*susupti* 406

अनन्यत्वमविप्रानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुमर्पादौ विकल्पो अ न्तिजीवन ॥ ४०७ ॥

The identity of that which is attributed to  
 the substance with the substance itself has  
 been perceived by the wise in the case of  
 the rope and serpent The distinction is kept  
 alive by error 407

चित्तमूले विकल्पोऽय चित्ताभावे न कश्चन ।

अतश्चित्त समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०८ ॥

This distinction has its root in the thinking  
 principle, without the thinking principle it  
 does not exist Therefore bring the thinking  
 principle to rest in Paramâtman which is the  
 Logos 408

किमपि सततमेव केवलानन्दरूप

निष्पममतिवे न् नियमुक्त निरीहम् ।

निर्वर्ति गगनाम नित्यं निर्विघ्नम्

दृष्टि कटयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥

The wise man in *samadhi* perceives in  
 his heart that something which is eternal

Knowledge, pure bliss, incomparable, eternally free, actionless, as limitless as space, stainless, without distinction of subject and object, and is the all-pervading Brahman (in essence). 409

प्रकृतिविकृतिशून्यं भावनातीतभावं  
समासम्मानं मानसवन्धदूग्म् ।

निगमवचनमिदं नियमस्तत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१० ॥

The wise man in *samādhi* perceives in his heart (that something) which is devoid of *prakṛti* and its modifications, whose state or being is beyond (our) conception, and which is uniform, unequalled, beyond the knot of *manas*, established by the declarations of the Vedas, and known as the eternal Logos, and is the all-pervading Brahman (in essence). 410

अत्रात्मामन्तामासयन्नुत्तरूपं

मिथुनमलिनगशिख्यमाख्यामिहीनम् ।

शमितगुणविकारं शान्तं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४११ ॥

The wise man in *samādhi* perceives in his heart the undecaying, immortal substance, not

indicated by mere negation, without name, in whom the activity of the *gunas* is at an end, eternal, peaceful and one 411

समाहितान्त कण स्वरूपे विलोक्यात्मानमवण्टवैभवम् ।  
 विच्छिन्विन्न मयगन्धगन्धित यत्नेन पुस्त्य सकलीकृत्य ॥

Having brought the *antahkaraṇa* (mind) to rest, in the true self, you should perceive it, whose glory is indestructible, with assiduous efforts sever the bondage tainted by the smell of conditioned existence, and render fruitful your manhood 412

सर्वोपाश्रितनिर्मुक्त सच्चिदानन्दमद्वयम् ।  
 भावयात्मानमात्मस्थ न भूय कल्पसेऽध्यने ॥ ४१३ ॥

Realize the *atman* existing in yourself, freed from all *upadhis*, the non dual being, consciousness and bliss, and you will no longer be subject to evolution 413

उपेय पुन परिश्यमाननामासुरूपेण कानुमूत्या ।  
 शरीरमागच्छत्यभिस्त पुनर्न सप्त उद महात्मा ॥ ४१४ ॥

The *brahmatma* having (once) abandoned the visible body as if it was a corpse—the body which, through experiencing the effects of

Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it

414

सततविमलबोधानन्दरूप समेत्य

त्यज जडमलरूपोपाधिमेत मुद्रे ।

अथ पुनरपि नैष स्मर्यता वान्तवस्तु

स्मरणविषयभूत कल्पते कुत्सनाय ॥ ४१५ ॥

Having approached the Logos which is eternal, pure knowledge and bliss abandon this *upadhi* (the body) which is impure. Then it is not to be thought of again, the recollection of what is vomited is only calculated to disgust

415

समूलमेतत् परिदह्य बहौ सदात्मनि ब्रह्मणि निर्विकल्पे ।

तत स्वय नित्यविशुद्धबोधानन्दात्मना तिष्ठति विद्वरिष्ठ ॥४१६॥

The great wise man having burnt all this down to the roots in the fire of the eternal self, which is the non dual Brahman in essence, remains in the Logos, which is eternal pure knowledge and bliss

416

प्रारब्धसूत्रप्रथित शरीर प्रयातु वा तिष्ठतु गोरिव सक् ।

न तत् पुन पश्यति तत्त्ववेत्तानन्दात्मनि ब्रह्मणि लीनवृत्ति ॥

The knower of truth, whose being is (gradually) being absorbed into the Logos which is bliss, and Brahman does not again look at the body, strung on the thread of *prarabdha*<sup>1</sup> Karma and (unholy) as cow's blood, whether the body remains or disappears 417

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हतोर्देहं पुण्याति तत्सवित् ॥ ४१८ ॥

Having perceived the Logos which is indestructible and bliss, as the real self, for what purpose and for whose sake can the knower of truth nourish the body? 418

सत्तिदस्य फलं त्वेक्षणीयमुक्तम्य योगिन ।

यद्विदन्तं मदानन्दसाम्यादनमात्मनि ॥ ४१९ ॥

The gain of the Yoga who has attained perfection is the enjoyment of perpetual bliss in the *atman* 419

वेगायस्य फलं बोधो नेधस्योपरति फल्म् ।

स्यातन्दानुभवाच्छान्तोपेयोपरते फल्म् ॥ ४२० ॥

<sup>1</sup> Latent potentialities which have become dynamic.

The result of dispassion is right perception, of right perception abstention from the pleasures of sense and ceremonial acts. The peace that comes from the realization of the true is the fruit of abstention from ceremonial acts, from the pleasures of sense 420

यद्युत्तरोत्तराभाव पूर्वपूर्वं तु निष्फलम् ।

निवृत्ति परमा तृप्तिरानन्दोऽनुपम स्वत ॥ ४२१ ॥

The absence of what follows (in the order given above) renders fruitless the one that precedes it. Perfect satisfaction proceeding from the unparalleled bliss that comes from self is liberation 421

दृष्ट्वा खेद्वनुद्वेगो विद्याया प्रस्तुत फलम् ।

यत्कृत भ्रान्तिवेलाया नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत् कथं कतुमर्हति ॥ ४२२ ॥

The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble. How can a man of right discrimination do afterwards<sup>1</sup> the blameworthy acts done when deluded? 422

<sup>1</sup> i.e. when the illusion is extinguished.

विद्याकृत स्यादसतो निवृत्तिः प्रवृत्तिरज्ञानकल तदीक्षितम् ।  
तज्ज्ञाज्ञयोर्यन्मृगानृगिकादौ नो चेद् विदो दृष्टकल किमस्मात् ॥

It is perceived that the fruit of wisdom is liberation from *asat* (*prakṛti*), that of ignorance is attachment to it. If this (difference) is not perceived between the ignorant and the wise, as in the mirage, etc. where can we see any gain for the wise? 423

अज्ञानहृदयप्रस्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ ४२४ ॥

If the knot of the heart,<sup>1</sup> ignorance, is entirely destroyed, then how can objects by themselves be the cause of attachment in respect of one who is without desires? 424

वासनानुदयो भोग्ये वैराग्यस्य परोऽवधिः ।

अहमावोदयामावो बोधस्य परमोऽवधिः ।

छोनृत्तेरनुत्पत्तिर्मर्यादापरतेस्तु सा ॥ ४२५ ॥

The non-appearance of even conscious inclination towards objects of enjoyment is the extreme limit of dispassion, the non evolution

<sup>1</sup> Between object and subject there is no relation except through illusion and hence it is looked upon as a knot tying together the ego and non-ego.



of egotism is the supreme limit of right discrimination, the non evolution of self conscious being by absorption in the Logos is the extreme limit of *uparati* <sup>1</sup> 425

ब्रह्माकारतया सदा स्थिततया निर्मुक्तवाद्यार्थधी-

रन्यावेदितभोग्यभोगकलनो निद्रालुवद् बालवत् ।

स्वप्नालोकिनलोकवज्रगदिद पश्यन् कचिहृषवी-

रास्ते कश्चिदनन्तपुण्यफलमुग्धं स मामन्यो मुवि ॥४२६॥

He on this earth is happy and worthy of honour who, by always resting in peace in the form of Brahman is freed from external consciousness, regarding the objects of enjoyment experienced by others as a sleeping child (would do), looking upon the universe as the world perceived in dream, at times recovers consciousness and enjoys the fruit of an infinity of meritorious deeds 426

स्थितप्रज्ञो यतिरयं सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिर्गुणः ॥ ४२७ ॥

This ascetic, firm in wisdom, free from changes of condition, actionless, enjoys

perpetual bliss, his *atman* being absorbed in  
Brahman 427

ब्रह्मात्मनो शोऽनितयोरेकमावावगाहिना ।

निर्विकल्पा च चिन्मात्रा वृत्ति प्रज्ञेति कथ्यते ।

सा सर्वदा भवेद् यस्य स्थितप्रज्ञ स उच्यते ॥ ४२८ ॥

*Prajna* or wisdom is said to be that state of ideation which recognizes no such distinction as that of ego and non ego, and which is absorbed in the manifested unity of Brahman and *atman* 428

यस्य स्थिता भवेत् प्रज्ञा यस्यानन्दो निरन्तर ।

प्रपञ्चो विस्मृतप्राय स जीवन्मुक्त इव्यते ॥ ४२९ ॥

He who is perfectly at rest (in this wisdom) is said to be firm in wisdom. He who is firm in wisdom, whose bliss is uninterrupted and by whom the objective universe is well nigh forgotten, is regarded as *jivanmukta* 429

लीनवीरपि जागर्ति यो जाग्रदमवर्जित ।

बोधो निर्वात्मनो यस्य स जीवन्मुक्त इव्यते ॥ ४३० ॥

He is regarded as *jivanmukta* who, though having his consciousness absorbed (in the

Logos), is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire. 430

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चितं स जीवन्मुक्त इष्यते ॥ ४३१ ॥

He is regarded as *jīvanmukta* in whom all tendency to evolution is at rest, who though possessed of *kalā* (ray of the Logos), is yet devoid of it (from the standpoint of Brahman), whose thinking principle is devoid of thinking. 431

वर्तमानेऽपि देहेऽस्मिच्छायावदनुवर्तिनि ।

अहंताममताभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

Though existing in this body which is like a shadow, to be yet devoid of egotism and the consciousness of possession,<sup>1</sup> is the characteristic of a *jīvanmukta*. 432

अतीतानुसंधानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्ते जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

Want of inquiry into the past, absence of speculation about the future, and indifference

<sup>1</sup> Literally my-ness.

(as to the present), are the characteristics of a *jvanmukta* 433

गुणदोषविशिष्टेऽस्मिन् स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्व जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

By nature (from acquired natural disposition) to regard all as equal everywhere in this world of opposites, full as of good and bad qualities, is the characteristic of a *jvanmukta*

434

इष्टानिष्टार्थसंप्राप्ती समदर्शितयात्मनि ।

उभयत्राविकारित्व जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

On meeting with objects, agreeable and disagreeable, to regard them all as equal in (respect to) oneself and to feel no perturbation in either case, is characteristic of a *jvanmukta*

435

ब्रह्मानन्दरसास्वादासक्तचित्ततया यते ।

अन्तर्नदिरविज्ञान जीवन्मुक्तस्य लक्षणम् ॥ ४३६ ॥

The absence of external and internal perception in the ascetic by reason of his consciousness being centred in the enjoyment of Brahmanic bliss, is characteristic of a *jvanmukta*

436

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत् स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

He who is free from egotism and "my-ness" in what is done by body, senses, etc. and who remains indifferent, is possessed of the characteristic of a *jīvanmukta*. 437

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३८ ॥

He who has realized the identity of *ātman* with Brahman by the power of Vedic wisdom and is freed from the bondage of conditioned existence, is possessed of the characteristic of a *jīvanmukta*. 438

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः कापि स जीवन्मुक्त इष्यते ॥ ४३९ ॥

He in whom the consciousness of "I" in regard to the body and organs, and of "this" in regard to other subjects, never arises, is considered a *jīvanmukta*. 439

न प्रत्यग्ब्रह्मणोर्भेद कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ ४४० ॥

He who, by reason of wisdom, knows there is no difference between *pratyagalman* (Logos) and Brahman, as also between Brahman and the universe, is possessed of the characteristic of a *jivanmukta* 440

साधुभि पूज्यमानेऽस्मिन् पीन्यमानेऽपि दुर्जने ।  
समभावो भवेद् यस्य स जीवन्मुक्तश्चण ॥ ४४१ ॥

He who is the same, whether worshipped by the good or harassed by the wicked, is possessed of the characteristic of a *jivan mukta* 441

यत्र प्रविश विषया परेरिता नदीप्रवाहा इव वारिताशौ ।  
लिनन्ति सन्मात्रनया न विक्रियामुत्पादयन्त्येष यतिर्विमुक्त ॥

The ascetic into whom (into whose consciousness) enter and become merged objects called into existence by *para* (light of the Logos) as the rivers flow into the ocean, by reason of his being nothing but *sat* (because Parabrahman), and do not produce any change, is liberated 442

विज्ञातब्रह्मत्वस्य यथापूर्वं न संसृति ।  
अस्ति चेन्न स विज्ञातब्रह्मभावो वहिर्मुख ॥ ४४३ ॥

For him who has gained the true knowledge of Brahman there is no more evolution as before: if there be these the Brahmanic state is not known (he is out of it). 443

प्राचीनवासनावेगादसौ संमत्तीति चेत् ।

न सदेकत्वविज्ञानान्मन्दीभवति वासना ॥ ४४२ ॥

If it is said 'he evolves through the force of previous *vāsanā*', it is not so; *vāsanā*<sup>1</sup> becomes powerless by the realization of identity with the Reality. 444

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४३ ॥

As the tendency of the most lustful man ceases before his mother, so (the *vāsanā*) of the wise ceases on knowing Brahman the perfect bliss 445

निदिध्यासनशीलस्य बाह्यग्रन्थय ईक्ष्यते ।

ब्रवीति शुनिरितस्य प्रारब्धं फलदर्शनात् ॥ ४४४ ॥

Dependence on (external) objects is seen in one engaged in deep meditation on account of

<sup>1</sup> Impressions remaining unconsciously in the mind from past Karma

the results of Karma already in operation—so  
say the Vedas 446

सुखाद्यनुभवो यावत् तावत् प्राग्बभूविति ।

फलोदयं क्रियापूर्वो निमित्तो न हि कुत्रचित् ॥ ४४७ ॥

So long as there is perception of pain and pleasure, so long *prarabdha* exists, these results are preceded by Karma, for one devoid of Karma they cannot be anywhere 447

अहं ब्रह्मेति विज्ञानात् षट्पञ्चकोटिशतार्जितम् ।

सचित्तं विधाय याति प्रबोधात् स्वप्नकर्मवत् ॥ ४४८ ॥

By the knowledge that I (the Logos) am Brahman, the Karma acquired in a thousand millions of Kalpas is extinguished, as is the Karma of dream life on awaking 448

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।

सुप्तोत्थितस्य किं तत् स्यात् स्वर्गाय नरकाय वा ॥ ४४९ ॥

Whatever is done, whether manifestly good or bad in dreams—how is it (efficacious) for the going to heaven or hell of the dreamer awakened? 449

स्वप्नमहमुदासीनं परिहृत्य नमो यथा ।

न क्षिप्रते यतिः किञ्चित् कदाचिद् भाविकर्मणि ॥ ४५० ॥



Having realized his real self as space, without attachment and indifferent (to worldly concerns), he never clings to (becomes united with) anything whatsoever by future Karma 450

न नमो घटयोगेन मुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्वैर्नैव लिप्यते ॥ ४९१ ॥

Just as space is unaffected by form or odour,<sup>1</sup> so also the *ātman* remains unaffected by connection with *upādhi* and its functions. 451

ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४९२ ॥

The Karma incurred before the attainment of knowledge is not destroyed by knowledge without producing its effect, like a well-aimed arrow discharged at a target. 452

व्याघ्रमुदया विनिर्मुक्तो बाणः पश्चान्तु गोमतौ ।

न तिष्ठति टिनत्येव लक्ष्यं वेगेन निर्मरम् ॥ ४९३ ॥

An arrow discharged at what seems to be a tiger does not stop when it is seen that the object is a cow, but quickly and forcibly pierces the object aimed at. 453

<sup>1</sup> Literally "the space within the pot or the odour of spirituous wine".

प्रारब्ध बलवत्तर खलु विदा मोगेन तस्य क्षय

सम्यग्ज्ञानहुताशनेन विलय प्राक्सचितागामिनाम् ।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा सन्निविता-

स्तेषां तत् त्रितय न हि कचिदपि ब्रह्मेव ते निर्गुणम् ॥

*Prarabdha* (Karma already incurred in a previous incarnation) is indeed very powerful. In the wise it is exhausted with cheerful endurance. *Samcita* (Karma incurred during the present incarnation) and *agami* (future Karma) are destroyed by the fire of perfect knowledge. Those, who having realized the identity of *atman* with Brahman always abide in that union, are never (affected) by the three kinds of Karma (*prarabdha samcita* and *agami*), for they become Brahman without attributes.

454

उपाधितादात्म्यविहीनकेवलब्रह्मात्मनैवात्मनि तिष्ठतो मुने ।

प्रारब्धसद्भावकया न युक्ता स्वप्रार्थसम्बन्धकथेव जायते ॥४५५॥

To the ascetic who is devoid of (the influence of) *upadhi* and its functions and who abides in the *atman* alone, realizing its identity with Brahman, *prarabdha* does not exist even in name, but is like dream objects to one awake.

455

न हि प्रसुद प्रतिमासदेहे देहोपयोगिन्यपि च प्रपञ्चे ।

करोत्यहता ममतामिदता किन्तु स्वयं तिष्ठति जागरेण ॥ ४९६ ॥

The wise man does not make such distinctions as "I", "mine", "this", with respect to this illusory body and the world to which it belongs, but remains wakeful (conscious of the higher self)

456

न तस्य मिथ्यार्थसमर्थनेच्छा न सप्रदस्तजगतोऽपि दृष्ट ।

तत्रानुवृत्तिर्यदि चेन्मृषार्थे न निद्रया मुक्त इनीयते ध्रुवम् ॥ ४९७ ॥

In him there is no desire strengthening illusory objects, nor does he perceive any advantage in this world. If he pursues illusory objects, he certainly cannot be regarded as having awakened from the sleep of ignorance

457

तद्वत् परे ब्रह्मणि वर्तमानं सदात्मना तिष्ठति नान्यदीक्षत ।

स्मृतिर्दया स्वप्नविद्योक्तिार्थे तथा विद प्राधानमोचनादौ ॥ ४९८ ॥

Similarly he who ever abides in the *atman* and thus in Parabrahman, sees nothing else. Eating, sleeping, etc. are to a wise man but as the recollection of objects seen in dream

458

कर्मणा निर्मितो देह प्रारब्ध तस्य कल्प्यताम् ।  
नानादेहात्मनो युक्त नैवात्मा कर्मनिर्मित ॥ ४५९ ॥

The body is created by Karma. Regard *prarabdha* as belonging to it (body). It (*prarabdha*) cannot be attributed to the *atman* which is without beginning. The *atman* is not created by Karma. 459

अजा नित्य शाश्वत इति ब्रूते श्रुतिर्मोक्षवाक् ।  
सदात्मना तिष्ठतोऽस्य कुत प्रारब्धकल्पना ॥ ४६० ॥

The unerring text of the *sruti* says " (the *atman*) is not born, it is indestructible and eternal. How can *prarabdha* exist in one abiding in *atman* ? 460

प्रारब्ध सिध्यति सदा यदा देहात्मना स्थिति ।  
देहात्मभावो नैवेष्ट प्रारब्ध त्यज्यतामत ।  
शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ॥ ४६१ ॥

So long as the notion continues that body is the self, *prarabdha* exists. When that notion is not cherished (any longer), *prarabdha* is abandoned. Even the notion that *prarabdha* belongs to body is a delusive one. 461

अध्यस्तस्य कुत सत्त्वममत्त्वस्य कुतो जनि ।  
अजातस्य कुतो नात्र प्रारब्धमसत कुत ॥ ४६२ ॥

Whence is the reality of what is supposed  
and whence is the origin of unreality?  
Whence is then destruction of what is not  
born? Whence is there *prarabdha* of what is  
unreal? 462

ज्ञानेनाज्ञानकार्यस्य समूलस्य लया यदि ।  
तिष्ठयय कथं देह इति शङ्कावतो जडान् ।  
सनाधातु बाह्यदृष्ट्या प्रारब्धं वदति श्रुति ॥ ४६३ ॥  
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।  
यत श्रुतेरभिप्राय परमार्थकगोचर ॥ ४६४ ॥

If the effects of ignorance are completely  
destroyed by knowledge, how can this body  
exist? To clear up this doubt of ignorant  
people, the Śruti speaks of *prarabdha* from  
an external point of view, but not in order  
to teach the reality of the body to the  
wise 463 164

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।  
एकमेवाद्वय ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५ ॥

Brahman is all pervading, without beginning and without end, immeasurable, unchangeable, the only one, non-dual, and no differentiation whatever exists therein 465

महान् चिदनं नियमानन्दवनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६ ॥

Brahman is absolute existence, absolute consciousness, eternal, absolute bliss, actionless, the only one, non-dual, and no differentiation whatever exists therein 466

प्रत्यगेकस्य पूर्णमनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७ ॥

Brahman is uniform, unalloyed bliss, all-pervading, endless, boundless, the only one, non-dual, and no differentiation whatever exists therein 467

अहेयमनुपादेयमनादेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८ ॥

Brahman can neither be abandoned, taken hold of nor received, and is independent, the only one, non-dual, and no differentiation whatever exists therein 468

निर्गुणं निर्यलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९ ॥

Brahman is without attributes, indivisible, subtle, unconditioned, stainless, the only one, non-dual; and no differentiation whatever exists therein. 469

अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७० ॥

Brahman, whose form is indescribable, who is incomprehensible to speech and mind, is the only one, non-dual; and no differentiation whatever exists therein. 470

सत्समृद्धं स्वतःमिदं शुद्धं शुद्धस्वीकृतम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७१ ॥

Brahman is perfect truth, wisdom self-existing, pure, incomparable, the only one, non-dual; and no differentiation whatever exists therein. 471

निर्मलगता विनिश्चयोऽन्ताः शान्ताः मुदान्ता दन्त्यो म्दान्तः ।

विद्याय तत्त्वः परमे तन्तो प्राप्ताः द्यां निर्गुणानन्दयोगान् ॥ ४७२ ॥

The great ascetics, who have abandoned desires and discarded enjoyments, who have subdued their minds and senses, knowing the supreme truth, attain at last *paranirvāṇa* through union with the *ātman* (the Logos) 472

मयानपीद परतत्त्वमात्मनः स्वरूपमानन्दघन विचार्य ।  
विधूय मोह स्वमन प्रकल्पित मुक्तं कृतार्थो भवतु प्रमुदः ॥४७३॥

Having investigated this supreme truth and the nature of the *ātman* who is full of bliss, having shaken off the delusion created by your own mind, become wise and free, and thus attain the end 473

समाधिना साधु विनिश्चलात्मना पश्यात्मतत्त्व स्फुटबोधचक्षुषा ।  
नि सशय सम्यगनेक्षितश्चेच्छ्रुतं पदार्थो न पुनर्विकल्पते ॥४७४॥

With a pure, steady mind, know the nature of the *ātman* by clear spiritual perception in *samādhi*. If the (one real) substance be perceived without error and understood, it will be no more subject to doubt 474

स्वम्याविगायन्धमयन्धमोक्षात्  
मयज्ञानानन्दरूपात्मलब्धौ ।



शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७५ ॥

On realizing the *ātman* who is truth, wisdom and bliss, through freedom from connection (with *upādhi*) created by the bond of ignorance, neither *jāstras*, argument, nor the teachings of the *guru*, but only self-acquired experiences are of any authority.<sup>1</sup> 475

बन्धो मोक्षश्च तृप्तिश्च चिन्तारोग्यक्षुधादयः ।

स्वेनैव वेद्या यज्ज्ञानं परेषामनुमानिकम् ॥ ४७६ ॥

Freedom from bondage, contentment, anxiety, health, hunger, must be experienced by oneself. Knowledge (derived) from others is inferential. 476

तदस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।

प्रश्नेषु तरेद् विद्वानीध्यानुगृहीतया ॥ ४७७ ॥

Equal-minded *gurus* teach, as the Vedas do, that the learned will be saved only by wisdom derived from *Īvara* (the Logos). 477

स्वानुभूया स्वयं ज्ञात्वा स्वमात्मानन्तर्गिडनम् ।

संमिदः संमूर्तं तिष्ठेन्निरिकल्पान्ननात्मनि ॥ ४७८ ॥

Having known the indestructible *atman* through one's own experience, being perfected, one should abide in the *atman* happily and with steady mind

478

वेदान्तसिद्धान्तनिरुक्तिरेषा ब्रह्मेव जीव सखल जगच्च ।

अखण्डरूपस्तिःतिरेव मोक्षो ब्रह्माद्वितीय श्रुतय प्रमाणम् ॥४७९॥

The Vedānta doctrine sets forth that the whole universe and (all) *jivas* (egos) are but Brahman, that *mokṣa* is abiding in the indestructible essence (which is the *atman*) and the *śrutis* are the authority for the non duality of Brahman

479

इति गुरुवचनाच्छ्रुतिप्रमाणात् परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरण समाहितात्मा कचिदचलाकृतिरात्मनिष्ठिनोऽभूत् ॥

Thus comprehending—through the *guru's* teaching, through the authority of the *śrutis*, and through his own reasoning—the supreme truth, he (the disciple) with organs of sense controlled, with composed mind and motionless body, remained (for a time) intent on the *atman* (absorbed in the *atman*)

480

कचिन् काल समाधाय परे ब्रह्मणि मानसम् ।

उत्थाय परमानन्दादिद वचनमब्रवीत् ॥ ४८१ ॥

Having fixed his mind for a time on Parabrahman, he then got up (from meditation) and said, with much ecstasy, these words 481

बुद्धिर्विनष्टा गतिर्या प्रवृत्तिर्ब्रह्मात्मनोरेकतयाविगम्या ।

इदं न जानऽप्यनिदं न जाने किं वा कियद्वा सुखमस्यपारम् ॥

Through the realization of the *atman* with Brahman, (my) understanding is utterly lost and mental activity has vanished I know neither this nor that, nor what this bliss is, its extent, nor its limit 482

याद्या यस्तुमशक्तमेव मनसा मस्तु न या शस्यते

स्यानन्दामृतपूरितपरब्रह्माम्बुधेर्बभूवम् ।

अम्भोगशिविश जगद्विरुद्धिलाभाय भजन्मे मना

वस्य दाशब्दे विलीनन्धुनानन्दात्मना निर्वृतम् ॥ ४८३ ॥

The greatness of Parabrahman, like an ocean completely filled with the nectar of realized bliss, can neither be described by speech nor conceived by mind but can be enjoyed Just as a hailstone falling into the sea becomes dissolved therein, so my mind becomes merged (even) in the least part of this (Parabrahman) Now am I happy with spiritual bliss 483

क गत केन वा नीत कुत्र लीनमिद जगत् ।

अधुनैव मया दृष्टं नास्ति किं महद्भुतम् ॥ ४८४ ॥

Where is this world gone? By whom was it carried away? When did it disappear? A great wonder! That which was perceived but now exists no longer 484

किं हेय किमुपादेय किमन्यत् किं विलक्षणम् ।

अखण्डानन्दपीयूषपूर्णं ब्रह्ममहार्णवे ॥ ४८५ ॥

In the great ocean of Brahman, filled with the ambrosia of perfect bliss, what is then to be abandoned or accepted? No other thing exists therein, nor is there any distinguishing quality 485

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षण ॥ ४८६ ॥

Here (in the state) I neither see, nor hear, nor know anything I am different from every other thing—the *atman* who is true bliss 486

नमो नमस्ते गुरवे महात्मने विमुक्तसङ्गाय सद्गुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे भूम्ने सदापारदयाम्बुधाम्ने ॥ ४८७ ॥

I bow before thee, O *guru*, who art good, great, free from attachment, the embodiment, of eternal, non-dual bliss: lord of the earth, the boundless reservoir of compassion. 487

यत्कटाक्षशशिमान्द्रचन्द्रिकापातघृतभवतापजग्रमः ।

प्राप्तवानहमखण्डवैभवानन्दमात्मपदमश्नयं क्षणात् ॥ ४८८ ॥

The weariness produced by the burning heat of changing existence being removed by drinking the sweet moonlight of thy glance, I attained, in a moment, the imperishable abode of *ātman* whose glory and bliss are indestructible. 488

धन्योऽयं कृतकृत्योऽहं विमुक्तोऽहं भवप्रहात ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं तदनुग्रहात् ॥ ४८९ ॥

By thy grace I am happy and have attained my object, I am freed from the shark of changing existence, and have gained the state of eternal bliss and am perfect. 489

असन्नोऽहमनन्नोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽह चिरंतनः ॥ ४९० ॥

I am without attachment and without limbs. I am sexless and indestructible. I am

calm and endless I am without stain and  
ancient 490

अकृतांहमभोक्ताहमविकारोऽहमक्रिय ।

शुद्धात्मस्वरूपाऽहं केरलाऽहं सदाशिव ॥ ४९१ ॥

I am not the doer, nor am I the enjoyer,  
I am without change and without action  
I am pure intelligence, one, and eternal  
bliss 491

इदं श्रावयन्तु कर्तुर्भोक्तुर्निमित्त एवाहम् ।

नियन्तिन्तर्निष्क्रियनि मीमांसद्गुणत्रोधात्मा ॥ ४९२ ॥

I am other than the seer, hearer, speaker,  
doer and enjoyer, but I am eternal, constant,  
actionless, without attachment and limitless,  
all pervading wisdom 492

नाहमिदं नाहमदोऽप्युपयागवभासक पर शुद्धम् ।

बाह्याभ्यन्तरशून्य पूर्ण ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

I am neither this nor that, but I shine forth  
in both of them and am pure and supreme  
I am neither within nor without, but I am  
all pervading and non dual Brahman 493

निरुपमनादितत्त्व त्रयमहमिदमद इति कल्पनादूढम् ।

नियानन्दैकस सत्य ब्रह्माद्वितीयमेवाहम् ॥ ४९४ ॥

I am the non-dual Brahman which is incomparable, beginningless truth, devoid of such notions as "you", "I", "this" and "that", and eternal bliss and reality 494

नारायणोऽहं नृकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽहमीश ।  
अखण्डबोधोऽहमज्ञेयसाक्षा निरीक्षरोऽहं निरहं च निर्मम ॥४९५॥

I am Nārayana, I am the destroyer of the giant Naraka, and the slayer of Pura, I am Purusa and Lord, I am indestructible wisdom and the witness of all I am without Isvara nor am I *aham* (egoism) and I am free from *mama* (mine, selfishness) 495

सर्वेषु भूतेष्वहमेव सन्निवृत्तो ज्ञानात्मनान्तर्बहिर्गम्य सन् ।  
भोक्ता च भाग्य स्वयमेव सर्वं यद्यत् पृथग्यमिदमया पुनः ॥४९६॥

Being the support within and without, I alone abide in all beings as the wisdom self (*jnanatman*). Whatever was perceived before (the attainment of knowledge) as different, such as the enjoyer and the thing enjoyed, this am I alone 496

मय्यखण्डमुखाम्बोधी बहुधा विधायीचय ।  
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९७ ॥

In me, the ocean of indestructible bliss, are produced and dissolved, like waves, many worlds through the whirling motion of the gale (called) *maya* 497

स्थूलादिमाया मयि कल्पिता अमादारोपिता नु स्फुरणेन लोकै ।  
काळे यथा कल्पकवत्तरायनत्वादयो निःकलनिर्विकल्पे ॥४९८॥

Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear comprehension, just as the divisions of time, such as Kalpa,<sup>1</sup> year, half year, Rtu (a period of two months) are made in indivisible and changeless time 498

आरोपित नाश्रयदूषक भवेत् कदापि मूढैर्मतिदोषदूषिते ।  
नार्द्राकरोत्पृथग्भूमिभाग मरीचिकावारिमहाप्रवाह ॥ ४९९ ॥

That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land 499

आकाशगटेऽग्निदूग्गोऽहमादित्यवद्भास्यविच्छिन्नोऽहम् ।  
अहार्यरत्नतथविनिश्चलोऽहमम्माधिवत् पारविवर्जितोऽहम् ॥५००॥

<sup>1</sup> Kalpa—4 320 000 000 years.



Like space I go further than thought (am all pervading) Like the sun I am different from what is made visible (by it) Like a mountain I am eternally immovable Like the ocean I am boundless 500

न मे देहेन सम्बन्धो मेघेनेव विहायस ।

अत कुतो मे तद्धर्मा जायतस्त्वममुपुत्तय ॥ ५०१ ॥

I have no more connection with the body than the sky with a cloud Whence, then, can I be subject to states (of the body) such as waking, dreaming and dreamless slumber? 501

उपाधिरायाति स एव गच्छति स एव कमाणि कगति मुहूर्ते ।

स एव जीर्णं न्रियते सदाह कुलाद्रिवनिधल एव सस्थित ॥ ५०२ ॥

*Upadhi* (the vehicle) comes and goes, it engenders Karma and enjoys (the effects of Karma) It alone grows old and dies But I alone remain ever immovable like Kulādra (one of the seven great mountains) 502

म मे प्रवृत्तिर्न च म निवृत्ति सदेकस्मिन्निष्कम्बेन ।

एकारणको यो निविष्टो निगन्तरो व्यमेव दूरे न कश्च नु चेन्नै ॥

In me, the ocean of indestructible bliss, are produced and dissolved, like waves, many worlds through the whirling motion of the gale (called) *māya* 497

स्थूलादिभावा मयि कल्पिता भ्रमादारोपिता नु स्फुरणेन लोकै ।  
काले यथा कल्पकवत्सरायनत्वादयो निःकलनिर्विकल्पे ॥४९८॥

Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear comprehension, just as the divisions of time, such as Kalpa,<sup>1</sup> year, half year, Rtu (a period of two months) are made in indivisible and changeless time 498

आरोपित नाश्रयदूषक भवेत् कदापि मूढैर्मतिदोषदूषिते ।  
नार्दीकरोत्युषरभूमिभाग मरीचिकावारिमहाप्रवाह ॥ ४९९ ॥

That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land 499

आकाशवह्नेरग्निदूग्गोऽहमादित्यवद्भास्यविलक्षणोऽहम् ।  
अहार्यमन्नित्यविनिश्चलोऽहममो धिवत् पारविवर्जितोऽहम् ॥५००॥

<sup>1</sup> Kalpa—4 320 000 000 years

Like space I go further than thought (am all-pervading) Like the sun I am different from what is made visible (by it) Like a mountain I am eternally immovable Like the ocean I am boundless 500

न मे देहेन संबन्धो भवेनेव विहायसः ।

अतः कुतो मे तद्वर्मा जायतस्वप्नुषुषयः ॥ ५०१ ॥

I have no more connection with the body than the sky with a cloud Whence, then, can I be subject to states (of the body) such as waking, dreaming and dreamless slumber? 501

उपाधिरायाति स एव गच्छति स एव कर्माणि करोति मुह्यते ।

एव जीर्यन् प्रियते सदाह कुलाद्रिवनिधल एव संस्रियत ॥ ५०२ ॥

*Upādhi* (the vehicle) comes and goes; it engenders Karma and enjoys (the effects of Karma) It alone grows old and dies But I alone remain ever immovable like Kulādri (one of the seven great mountains) 502

न मे प्रवृत्तिर्न च मे निवृत्तिः सदैकरूपस्य निराकारस्य ।

एकात्मको यो निविडो निरन्तरो व्योमेव पूर्णः ॥ कथं नु चेष्टते ॥

To me who am uniform and without parts,  
there is neither going forth nor going back  
How is it possible for him to perform actions,  
who is the only self, firm, constant, and, like  
space, all-pervading? 503

पुण्यानि पापानि निरिन्द्रियस्य निश्चेतसो निर्विकृतैर्निराकृते ।  
कुतो ममाखण्डमुखानुभूतेर्दूने ह्यनन्वागतमित्यपि श्रुति ॥९०४॥

Where are the merits and demerits of me  
who have no sense, no mind, no changes, no  
form, and who enjoy indestructible happiness?  
Even the *sruti* asserts that they do not follow  
(me) 504

छायया स्पृशमुष्ण वा शीत वा मुत्तु दुःखं वा ।  
न स्पृशत्येव यत् किञ्चित् पुरुष तद्विरक्षणम् ॥ ९०५ ॥

Heat or cold, good or evil touching a  
shadow, cannot affect the person (whose  
shadow it is) who is different from it 505

न साक्षिण साक्ष्यधर्मा सस्पृशन्ति विरक्षणम् ।  
अधिकारमुद्रासीन गृहधर्मा प्रदीपवत् ।  
देहेन्द्रियमनोधर्मा नैवात्मान स्पृशन्त्यहो ॥ ९०६ ॥

Just as household duties do not affect one  
who, like a burning lamp, is unconcerned and

steady, so also the functions of the perceived do not affect the perceiver, who is different from them. 506

रवेर्यथा कर्मणि साक्षिभावो वदेर्यथा दाहनियामकत्वम् ।  
रज्जोर्वधारोपितवस्तुसङ्गस्तथैव कूटस्थचिदात्मनो मे ॥ ५०७ ॥

Just as the condition of witnessing actions belongs to the sun, and the property of melting iron belongs to fire, and the idea attributed to "rope" is associated with it, so *kūṣastha* (*mūlaprakṛti*) is (related) to me who am *cidātmān* (the real self). 507

कर्तापि वा कारयितापि नाहं भोक्तापि वा भोजयितापि नाहम् ।  
द्रष्टापि वा दर्शयितापि नाहं सोऽहं स्वयंज्योतिरनीदृगात्मा ॥

I am neither the doer nor the instigator; I am neither the enjoyer nor the promoter of enjoyment, I neither see nor cause others to see; but I am that *ātman* who is self-illuminated and unlike (anything else). 508

चलत्युपाधौ प्रतिबिम्बलैल्यमौपाधिकं मूढधियो नयन्ति ।  
स्वबिम्बभूतं रविवद् विनिष्क्रिय कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥

When the *upādhi* is in motion, the ignorant attribute the tremor of the reflections (as in

water) of the *upadhi*, such as "I do", "I enjoy", "I am killed", to the real self which is actionless like the sun 509

जले वापि म्यले नापि लुठन्येष जडात्मक ।  
नाह विलिप्ये तद्धर्मध्वर्मनमो यथा ॥ ९१० ॥

The ignorant move about on land or in water, but I am not affected by such tendencies, as space is not affected by form (as of a pot) 510

कनून्मोक्तृत्वव्यञ्जत्वमत्तताजडत्वबद्धत्वविमुक्तादय ।  
नुदेर्विकल्पाननुसन्तिवस्तुत स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥

Action, enjoyment, wickedness, goodness, ignorance, bondage, liberation, etc are the creations of mind, but in reality they do not exist in Parabrahman which is one and non dual 511

सन्तु विकारा प्रकृतेर्दशधा शतधा सहस्रधा वापि ।  
कि मेऽसङ्गचित्तेस्तेर्न घन कचिदम्बर स्पृशति ॥ ९१२ ॥

Let there be ten, a hundred, or a thousand modifications of *prakṛti*, then, just as a mass of clouds cannot affect the sky, so these

do not affect me whose mind is without attachment 512

अन्यत्तादि स्थूपर्यन्तमेतद् विश्व यत्राभासमात्र प्रणीतम् ।  
 व्यामप्रख्य सूक्ष्ममाद्यन्तहीन ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ९१३ ॥

I am that Brahman which is like space, subtle, non dual, without beginning and without end, and in which the whole universe, from the unmanifested down to gross matter, is known to be a mere phantom 513

सर्वाधार सर्ववस्तुप्रकाश सर्वाकार सर्वग सर्वशून्यम् ।  
 नित्य शुद्ध निश्चल निर्विकल्प ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ९१४ ॥

I am that non dual Brahman which supports and illumines all, which is of all forms, all pervading, empty of all else, eternal, pure, immovable and not subject to change 514

यत् प्रत्यस्ताशेषमायाविशेष प्रत्यग्रूप प्रत्ययागम्यमानम् ।  
 सत्यज्ञानानन्तमानन्दरूप ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ९१५ ॥

I am that non dual Brahman which is truth, knowledge and bliss, which is uniform and can be attained through knowledge, and in which all phenomenal differences are at an end 515

निष्क्रियोऽम्यविकारोऽस्मि निष्कलोऽस्मि निराकृति ।

निर्त्रिकल्पोऽस्मि नि याऽस्मि निरात्मवोऽस्मि निर्द्वय ॥ ९१६ ॥

I am actionless, immutable, indivisible, formless, I am subject to no change, eternal, not depending on another and non dual 516

सर्वात्मकाऽह सर्वोऽह सगतीतोऽहमद्वय ।

केवलत्वण्डवोऽहमानन्दोऽह निरन्तर ॥ ९१७ ॥

I am all pervading, I am everything and transcend everything, I am non dual, indestructible knowledge and eternal bliss 517

स्वाराज्यमाप्राप्यत्रिभूतिरेषा भक्तकृपाप्रीतिरहिमप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने नमो नमस्तस्तु पुननमास्तु ॥

O *guru*, this supremacy over earth and heaven is attained by me through thy compassion and greatly esteemed favour To thee, great souled one (*mahatma*), I bow down again and again 518

महास्वप्ने मायाकृतजनिजगमृत्पुणहने

भ्रमन्त क्षिपन्त बहुउत्तरतापैर्गुणिनम् ।

अहंकारव्याघ्रव्यतिमिममत्यन्तकृपया

प्रयोष्य प्रम्व्यापात् परमवितवान् मामसि गुरो ॥ ९१९ ॥



O *guru*, having in thy great compassion awakened me from the sound sleep (of ignorance), thou hast saved me, roaming about in the dream like forest of birth, old age and death, created by *maya*, daily tormented by manifold afflictions, and terrified by the tiger of egoism

519

नमस्तस्मै सदेकस्मे कस्मैचिन्महसे नम ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ १२० ॥

O *guru*, I bow down before thee who art truth alone, who hast the splendour of wisdom and who shinest in the form of the universe

520

इति नतमवलोक्य शिष्यवर्ग समधिगतात्मसुख प्रबुद्धतत्त्वम् ।  
प्रमुदितहृदय स देशिकेन्द्र पुनरिदमाह वच पर महात्मा ॥

Observing the disciple, best of his class, who had acquired the truth and attained spiritual happiness in *samadhi*, the *mahatma*, lord of *gurus*, greatly pleased, again spoke these noble words

521

ब्रह्मप्रत्ययसनतिर्जगदतो ब्रह्मैव सत् सर्वत

पश्याध्यातन्तद्वा प्रशान्तमनसा सदास्ववस्थास्वपि ।

रूपादन्यदवेक्षित किममितथश्रुयता दृश्यते

तद्वद् ब्रह्मविद सत किमप्य बुद्धेर्विहारास्पदम् ॥

The universe is an expansion of its idea in Brahman, hence Brahman alone is real. Perceive Brahman everywhere and in all states through spiritual sight and with quiet mind. What but form can be everywhere perceived by those who have eyes? In like manner what other thing than reality can recreate the mind of one who knows Brahman.

522

कस्ता परानन्दरसानुभूतिमुत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाहादिनि दीप्यमाने चित्रेन्दुमालोकयितु क इच्छेत् ॥

What wise man, renouncing the enjoyment of supreme bliss, will take delight in unreal things? Who will desire to look at the moon in a picture while the delightful moon itself is shining brightly?

523

असत्पदार्थानुभवे न किञ्चिन्न ह्यस्ति तृप्तिर्न च दुःखहानि ।

तद्वद्व्यानन्दरसानुभूत्या तप्त सुख तिष्ठ सदात्मनिष्ठया ॥९२४॥

By the enjoyment of unreal things there is neither contentment nor destruction of sorrow. Therefore remain contented with the

enjoyment of non-dual bliss, and happy in devotion to the *ātman*. 524

स्वमेव सर्वथा पश्यन् मन्यमानः स्वनन्दयम् ।

स्वानन्दमनुमुञ्जानः कालं नय महामते ॥ ५२५ ॥

O thou high-minded one, pass thy time in the perception of the (real) self everywhere, reflecting on thy non-dual self, and realizing the true bliss. 525

अखण्डबोधात्मनि निर्विकल्पे विकल्पनं व्योम्नि पुरः प्रकल्पनम् ।

तदद्वयानन्दमयात्मना सदा शान्तिं परामेयं भजस्व मौनम् ॥

To attribute changefulness to the *ātman* who is indestructible wisdom and changeless, is like building a castle in the air. Therefore, always attain the great peace through the *ātman* who is full of non-dual bliss; and keep silence. 526

तूष्णीमवस्था परमोपशान्तिर्बुद्धेरसत्कल्पविकल्पहेतोः ।

ब्रह्मात्मना ब्रह्मविदो महात्मनो यत्राद्वयानन्दमुखं निरन्तरम् ॥

The quiet state of the mind, which is the source of modifications and false conceptions, is (called) the great peace. In that state the

*mahatmā* who knows Brahman enjoys ever-  
lastingly non-dual bliss through the *ātman*  
who is Parabrahman 527

नास्ति निर्वासनान्मौनात् पर सुखकृत्तमम् ।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिन ॥ ९२८ ॥

To one who knows the nature of the *ātman*  
and who enjoys self-bliss, there is nothing but  
silence, void of desire, causing the greatest  
happiness 528

गच्छस्तिष्ठन्नुपविशञ्छयानो वान्यथापि वा ।

यथेच्छ च वसेद् विद्वानात्माराम सदा मुनि. ॥ ९२९ ॥

The wise man who delights in the *ātman*  
and who always remains silent (*muni*), spends  
his time either moving, standing still, sitting  
or lying down or otherwise, at will 529

न देशकालासनदिग्गमादिलक्ष्याद्यपेक्षा प्रतिबद्धवृत्ते ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति स्ववेदने का नियमाद्यपेक्षा ॥ ९३० ॥

To a *mahatma* who has fully attained the  
truth there is neither space, time, sitting in a  
particular posture, direction, self control, etc  
nor any need of an object to be aimed at, for  
(causing) the cessation of (mental) activity

When one knows the self, of what use are such conditions as self-restraint? 530

घटोऽयमिति विज्ञातुं नियमः कोऽन्वपेक्ष्यते ।

विना प्रमाणमुत्तुवं यस्मिन् सति पदार्थधीः ॥ ५३१ ॥

Does one need self-restraint to know that this is a pot? An object cannot be known without sound proofs. 531

अयमात्मा निर्यसिद्धः प्रमाणे सति भासते ।

न देशं नापि वा फलं न शुद्धिं वाप्यपेक्षते ॥ ५३२ ॥

That this *ātman* is ever perfect becomes clear through proofs. Neither space, nor time, nor purity is needed (for proving it). 532

देवदत्तोऽहमित्येतद् विज्ञानं निरपेक्षकम् ।

तद् ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३३ ॥

To know that I am Devadatta does not need anything else. (One knows his own name without being obliged to wait for proof.) In like manner for one who knows Brahman, nothing else is needed to know that he is Brahman. 533

मानुनेव जगत् सर्वं भासते यस्य तेजसा ।

अनात्मकमनं तुच्छं किं नु तस्याऽभासकम् ॥ ५३४ ॥

How indeed can that which is not *ātman*, unreal and insignificant, illumine him (*ātman*) by whose radiance, like that of the sun, this whole universe shines? 534

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।

येनार्थयन्ति त किं नु विज्ञातार प्रकाशयेत् ॥ ५३५ ॥

What indeed can illumine the knower by whom the Vedas, Śāstras, Purāṇas and all beings are rendered significant? 535

एष स्वयज्योतिरनन्तशक्तिरात्माप्रमेय सकलानुभूति ।

यमेव विज्ञाय विमुक्तग्रन्थो जयत्यय ब्रह्मविदुत्तमोत्तम ॥ ५३६ ॥

Knowing this *ātman* alone, who is self-refulgence, infinite power, all knowledge and immeasurable, one becomes liberated from the bond (of changing existence) This knower of Brahman excels as the best of the best 536

न खिद्यते नो विषयै प्रमोदते न सञ्जते नापि विरज्यते च ।

स्वस्मिन् सदा क्रीडति नन्दति स्वय निरन्तरानन्दरसेन तृप्त ॥

He is neither afflicted by, nor delights in, the objects of sense, nor does he become either attached to them or estranged from them

Being always contented with the enjoyment of bliss, he enjoys and delights in himself. 537

क्षुधा देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।  
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३८ ॥

Just as a child, ignoring hunger and bodily pain, plays with a toy, so the wise man, renouncing egoism and selfishness, being happy, delights in himself. 538

चिन्ताशून्यमदन्यभैक्षमशनं पानं सरिद्धारिषु  
स्वातन्त्र्येण निरङ्कुशा स्थितिरमीनिद्रा श्मशाने यने ।  
वस्त्र क्षालनशोषणादिरहितं दिग् वास्तु शय्या मही  
संचारो निगमान्तर्वाधिशु विद्रा क्रीडा परे ब्रह्मणि ॥ ५३९ ॥

The wise are free from anxiety, they eat food obtained by begging but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas and their recreation is in Parabrahman.

विमानमालम्ब्य शरीरमेतद् मुनस्त्यशेषान् विषयानुपस्थितान् ।  
परेच्छया बालवदात्मवेत्ता योऽव्यक्तलिङ्गोऽननुपक्तबाह्य ॥५४०॥

The knower of the *atman* who is not attached to externals and whose characteristics are not perceptible, resting in the body as in a chariot, enjoys, at the desire of others, all surrounding objects, like a child (does) 540

दिग्म्बरो वापि च साम्बरो वा त्वग्म्बरो वापि चिदम्बरस्थ ।  
उन्मत्तवद् वापि च बालवद् वा पिशाचवद् वापि चरत्यवन्याम् ॥

He who is clothed with wisdom, whether he wears clothes or is clad with the regions of space, or wears a skin, roams the earth either as an insane person, or as a child, or as a ghost 541

कामान् निष्कामरूपी सश्वरत्येकचरो मुनि ।  
स्वारत्मनैव सदा तुष्ट स्वय सर्वात्मना स्थित ॥ ५४२ ॥

The ascetic, free from the idea of desires, always self satisfied, himself abiding in the all-pervading *atman* lives and wanders alone 542

कचिन्मूढो विद्वान् कचिदपि महाराजविम्व  
कचिद् भ्रान्तः सौम्यः कचिदजगराचारकलितः ।



कचित् पात्रीमूतः कचिद्वमतः काप्यविदित-  
 श्वत्त्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४३ ॥

The wise man behaves sometimes as an ignorant man and at others as a learned one; he is sometimes as dignified as a great king, at others he is like a lunatic; at times he is gentle, and at times his behaviour looks like that of a serpent. Here he is respected, there disrespected, and is not known anywhere, thus he lives happily in supreme, eternal bliss. 543

निर्वनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।  
 नित्यतृप्तोऽप्यमुञ्चानोऽप्यसमः समदर्शनः ॥ ५४४ ॥

Though poor he is always contented; though helpless, he is very powerful; though not eating, he is ever satisfied; though without an equal, he regards all equally. 544

अपि कुर्वन्नकुर्वाणश्चामोक्ता फलभोग्यपि ।  
 शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४५ ॥

Though doing, he is not the doer; though enjoying the effects, he is not the enjoyer; though embodied, he is bodiless; though confined (in the body), he is all-pervading. 545

अशरीर सदा सन्तमिम ब्रह्मविद कश्चित् ।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुमे ॥ १४६ ॥

Likes and dislikes, good and evil, do not in the least affect the knower of Brahman, who is bodiless and always existing 546

स्यूतादिसबन्धवतोऽभिमानिन सुख च दुःख च शुभाशुमे च ।  
विध्वस्तवन्त्यस्य सदात्मनो मुने कुत शुभ वाप्यशुभ फल वा ॥

Happiness and misery, good and evil, belong to him who is attached to gross (objects), and who refers them to himself ; Where are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real *atman* ? 547

तमसा प्रस्तवद् मानाऽप्रस्तोऽपि रश्मिर्नै ।

प्रस्त इत्युच्यते भ्रान्त्या दृष्टात्वा वस्तुलक्षणम् ॥ १४८ ॥

तद्वद् देहादिवन्धेभ्यो विमुक्त ब्रह्मवित्तमम् ।

पश्यन्ति देहिवन्मूढा शरीराणासदर्शनात् ॥ १४९ ॥

The sun appears to be swallowed up by darkness (during an eclipse), though this is not so. But the people who, through delusion, do not understand the nature of the

thing, say it (the sun) is (swallowed up). So also the ignorant, seeing the phantom-like body of one who knows Brahman and who is freed from the bonds of body, regard him as embodied. 548, 549

अहिर्निर्वयनीपायं मुक्त्वा देहं तु तिष्ठति ।  
इतस्तत्त्वाल्यमानो यत् किञ्चित् प्राणवायुना ॥ ९९० ॥

Like the slough of a serpent, moving hither and thither at the least breath, the knower of Brahman remains released from the body. 550

स्रोतसा नीयते दाहं यथा निम्नोन्नतस्थलम् ।  
देवेन नीयते देहो यथाकालोपभुक्तिः ॥ ९९१ ॥

Just as a piece of wood is carried along to different places by a torrent, even so the body is led in time by *dama* (Karma) into enjoyments. 551

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिं मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवद्वत्तूष्णीं

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ९९२ ॥

He who is liberated from the body and is himself perfect, abides in enjoyment like a worldly man full of desires created by past Karma (does) But he lives quietly as a spectator, free from desires and changes, like the centre of a wheel

552

नैवेन्द्रियाणि विषयेषु नियुक्त एष

नैवापयुक्त उपदर्शनलक्षणस्थ ।

नैव क्रियाफलमपीपदवेक्षते स

स्वानन्दसाद्रसपानमुमचचित्त ॥ ५५३ ॥

He neither applies his senses to objects nor removes them therefrom, but remains a mere spectator He whose mind is intoxicated with excessive draughts of bliss does not pay even the slightest attention to Karmic effect

553

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत् केवलात्मना ।

शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तम ॥ ५५४ ॥

He knows Brahman, renouncing the pursuit of either the visible or the invisible, abides in the *atman* alone and is evidently himself

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जीवनेव सदा मुक्त कृतार्थो ब्रह्मवित्तम ।

उपाधिनाशाद् ब्रह्मैव सद्ब्रह्माप्येति निर्द्वयम् ॥ ९९५ ॥

The Knower of Brahman who has attained the end, is ever free, though living (in the world) By the destruction of *upadhi*, he, being Brahman alone, reaches the non dual Brahman 555

शैल्लघो वेषसद्भावाभावयाश्च यः पुमान् ।

तथैव ब्रह्मविच्छेद सदा ब्रह्मैव नापर ॥ ९९६ ॥

Just as a male being ■ (always) a male, whether he acts (women's parts in dramas, etc) or not, so also he who knows Brahman and is perfect is always Brahman alone and not another 556

यत्र कापि विशीर्णं सत् पर्णमिव तरोर्वपु पतनात् ।

ब्रह्मीभूतस्य यते प्रागेव हि तच्चिदग्निना दग्धम् ॥ ९९७ ॥

What ■ it to an ascetic who has become Brahman if his body, already burnt up by the fire of wisdom, falls anywhere like the withered leaf of a tree? (He does not care what becomes of his body or where it happens to be placed for the moment) 557

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः पूर्णाद्वयानन्दमयात्मना सदा ।  
न देशकालाद्युचितप्रतीक्षा त्वद्भ्रामविद्विषण्डमिषर्जनाय ॥९९८॥

The *muni* who ever abides in the all-per-  
vading *ātman*, who is full of non-dual bliss  
and is Parabrahman, does not wait for the  
proper place, time, etc to throw off this  
lump of skin, flesh and filth 558

देहस्य मोक्षो नो मोक्षो न दण्डस्य कण्डलो ।  
अविद्याहृदयमन्थिमोक्षो मोक्षो यतस्तत ॥ ९९९ ॥

Neither the relinquishment of the body, nor  
of the staff, nor of the water-pot (the wooden  
water-pot used by ascetics) is *moksa* (libera-  
tion), but *moksa* is the happiness (that results  
from) untying the knot of ignorance in the  
heart 559

कुल्यायासथ नद्या वा शिवक्षेत्रेऽपि चत्वरे ।  
पर्ण पतति चेत् तेन तरो किं नु शुभाशुभम् ॥ ९६० ॥

What good or evil (effect) is there to a tree  
if its leaf falls into a canal or a river, in a  
sacred place, or in a place where four ways  
meet? 560

पत्रस्य पुष्पस्य फलस्य नाशवद् देहेन्द्रियप्राणविद्या विनाश ।  
नैवात्मन स्वस्य सदात्मकम्यानन्दाकृतेर्वृक्षवदस्ति चैष ॥

The destruction of body, senses, vitality, and intellect is like that of leaf, flower and fruit, but there is no destruction to one's *atman* whose essence is truth and who is the embodiment of bliss This (*atman*) remains like a tree 561

प्रज्ञानवन इत्यात्मलक्षण सत्यसूचकम् ।  
अनूद्योपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६२ ॥

The true characteristic of the *atman* is that he is full of wisdom It is repeatedly said that *upadhi* alone is destroyed 562

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मन ।  
प्रब्रवीत्यविनाशित्व विनश्यत्सु विकारिषु ॥ ५६३ ॥

The *sruti* thus asserts the indestructibility of the *atman* when the modifications are destroyed "Ho! *atman* is indestructible!" 563

पापाणवृक्षतृणधान्यकट्याम्बराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमनजादि समस्तदृश्य

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ ९६४ ॥

Just as, when burnt, a stone, ■ tree, grass, grain, a corpse, a cloth, etc become earth only, so also the whole of the visible universe such as body, senses, vitality, mind, etc when burnt up by the fire of wisdom, attain the condition of Paramātmān 564

विलक्षण यथा ध्वान्त लीयते भानुतेजसि ।

तथैव सकल दृश्य ब्रह्मणि प्रविलीयते ॥ ९६५ ॥

Just as darkness, different from (light), becomes merged in the light of the sun, so also the whole visible universe becomes merged in Brahman 565

घटे नष्टे यत्र व्योम व्योमेव भवति स्फुटम् ।

तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥ ९६६ ॥

Just as space (limited by form) becomes evident as such on the destruction of form, so also the knower of Brahman becomes Brahman alone on the destruction of the *upādhi* 566

क्षीर क्षीरे यथा क्षिप्त तैल तैले जल जले ।

सयुक्तमेकता याति तथात्मन्यात्मविन्मुनि ॥ ९६७ ॥



Just as, when mixed, milk becomes one with milk, oil with oil, and water with water, so an ascetic who knows the *ātman* becomes one with him. 567

एवं विदेहकैवल्यं सन्मात्रस्वमखण्डितम् ।  
ब्रह्ममात्रं प्रपद्यैष यतिर्नावर्तते पुनः ॥ ९६८ ॥

Thus the ascetic, renouncing the body, attains *mukti* (deliverance) which is mere existence, indestructible, the state of which is Brahman and he does not return again. 568

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।  
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ९६९ ॥

Where is birth to one who has become Brahman, and whose body, etc. beginning with ignorance, are burnt up by (the fire of) wisdom through union with the *ātman* who is existence? 56

मायाकल्लौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।  
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ९७० ॥

Bondage and liberation created by *māyā* (illusion) do not exist in reality in the *ātman*;

just as (the idea of a) serpent and the opposite do not exist in a rope on knowing it (to be rope and not serpent) 570

नावृते सदसत्त्वाम्या वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मण काचिदन्याभावाद्नावृतम् ।

यद्यस्त्यद्वैतहानि स्याद् द्वैत नो सहते श्रुति ॥ ५७१ ॥

Bondage and liberation are said to be through the existence and non existence of *avriti* (encompassing energy) There is no encompassing energy in Brahman It (Brahman) is not encompassed because nothing else exists therein If there exists (something else), then non duality is destroyed But the *sruti* does not allow duality 571

बन्ध च मोक्ष च मृपैव मूढा बुद्धेर्गुण वस्तुनि कल्पयन्ति ।

इगावृति मेघकृता यथा रवौ यतोऽद्वयात्तच्चिदेकमक्षरम् ॥ ५७२ ॥

Bondage and liberation are indeed false Just as hiding from sight, caused by the clouds, is predicated of the sun, so also the ignorant impose the attributes of mind on the (one) real substance, whereas this (substance) is indestructible, non dual, without attachment, and is wisdom 572

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।  
 बुद्धैरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७३ ॥

Belief in the existence of the (one) real substance and non-belief in its existence, are only the attributes of mind and not of the eternal substance. 573

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।  
 निष्कले निष्क्रिये शान्ते निरव्यये निरञ्जने ।  
 अद्वितीये परे तत्त्वे व्योमवत् कल्पना कुतः ॥ ५७४ ॥

Hence those two, bondage and liberation, are created by *māyā* (illusion) and they do not exist in the *ātman*. How can (anything) be attributed to supreme truth which, like space, is indivisible, actionless, calm, blameless, stainless and without a second? 574

न निरोधो न चोत्पत्तिर्न बन्धो न च साधकः ।  
 न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७५ ॥

There is neither restraint, nor birth, nor bondage, nor an adept (to aid the disciple), nor one desirous of liberation, nor one liberated—this is the highest truth. 575

सकलनिगमचूडास्वान्तसिद्धान्तरूप

परमिदमतिगुह्य दर्शित ते मयाय ।

अपगतकलिदोष कामनिर्मुक्तबुद्धि

स्वमुतवदसकृत्त्वा भावयित्वा मुमुक्षुम् ॥ ९७६ ॥

The supreme and most mysterious doctrine contained in the Vedas is now revealed to thee. Expound it to one whose mind is free from desire, whose vicious tendencies have vanished, and who aspires after liberation, and cause him to reflect on the same 576

इति श्रुत्वा गुरोर्नाम्य प्रथयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तजन्धन ॥ ९७७ ॥

Having thus listened to the teachings of the *guru*, the disciple saluted him respectfully, then, liberated from bondage, with the permission of the *guru*, he went away 577

गुह्येव सदानन्दसिन्धौ निर्मग्नमानस ।

पावयन् वमुघा सर्वा विचचार निरन्तरम् ॥ ९७८ ॥

The *guru*, whose mind is plunged in the ocean of real bliss, ever roams about purifying the whole world 578

त्याचार्यस्य शिष्यस्य सवादेनात्मलक्षणम् ।  
निरूपितं मुमुक्षुणा सुखबोधोपपत्तये ॥ ५७९ ॥

Thus, in the form of a dialogue between a *guru* and a disciple, is revealed the nature of the *ātman*, so that those who aspire after liberation may gain knowledge easily 579

हितमिममुपदेशमाद्रियन्ता विहिननिरस्तसमस्तचित्तदोषाः ।  
भवसुखविरताः प्रशान्तचित्ताः श्रुतिरसिका यतयो मुमुक्षवो ये ॥

May those ascetics who aspire after liberation and delight in the *śrutis*, who have renounced the pleasures of the world, and who have expunged all vices from their hearts, as enjoined, and whose minds are subdued, respect these wholesome teachings! 580

ससाराध्वनि तापमानुकिरणप्रोदूतदाहव्यथा-  
खिन्नाना जलकाङ्क्षया मरुमुवि श्रान्त्या परिश्राम्यताम् ।  
अत्यासनमुघाम्बुधि सुखरु ब्रह्मादय दर्शय-  
न्त्येषा शकरमास्ती विजयते निर्वाणसनायिनी ॥ ५८१ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दभगवत्पूज्यपादशिष्यस्य  
श्रीमच्छंकरभगवत कृतौ विवेकचूडामणि समत ।

These words of Śaṅkara, which secure *nirvāṇa*, excel all others and point out an ocean of nectar close at hand, of non-dual Brahman which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region desiring water.

581

Thus ends the CREST-JEWEL OF WISDOM by Śrī Śaṅkarācārya, disciple of Śrī Govinda Bhagavatpāda.